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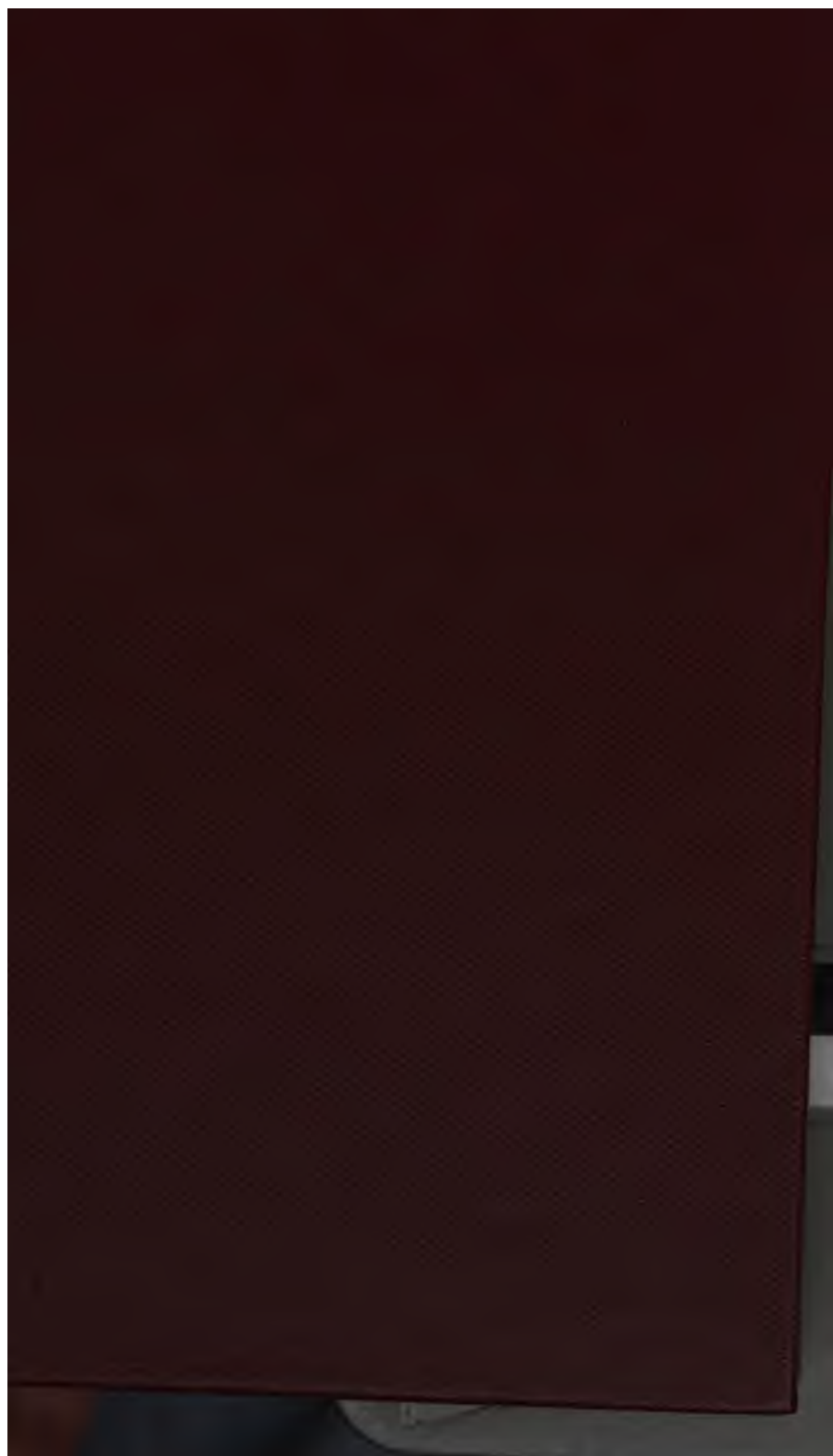
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A
THEORETIC EXPLANATION
OF THE
SCIENCE OF SANCTITY.

ACCORDING TO
REASON, SCRIPTURE, COMMON SENSE, AND
THE ANALOGY OF THINGS :

CONTAINING
AN IDEA OF GOD : OF HIS CREATIONS, AND
KINGDOMS : OF THE HOLY SCRIPTURES :
OF THE CHRISTIAN TRINITY, AND
OF THE GOSPEL SYSTEM.

By, THOMAS FESSENDEN, A. M.
PASTOR OF THE CHURCH IN WALPOLE, (New-Hampshire.)

*Beware lest any man spoil you through Philosophy and vain reasoning,
after the traditions of men, after the rudiments of the world,
and not after Christ.* PAGES

I have raised up thy Sons O Zion, against thy Sons O Gibeon.
ZEC. 12. 6.

*They received the word with all readiness of mind, and searched
the Scriptures daily whether those things were so - There were
many of them believed.* ACTS

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P R E F A C E.

RELIGION is the chief concern of man, and the knowledge and practice of it, are every individual's proper business. The theoretic is the foundation of the practice part of it, as without knowledge neither the heart, nor life can be good. Every person therefore should engage in the study of it, and not leave it entirely to that order of men which is set a part to teach, and recommend it to others. That *knowledge of the holy which is understanding*, can no more come by chance, be expected by immediate infusion, or be transferred by imputation, than any other science can be acquired by these means. Men may live without an acquaintance with other sciences, but this knowledge is necessary to the life of every moral being. The design of the author, in the following pages, is to give a confident account of God, and of his true religion; of the original, the present, and of the future state of the rational universe, and particularly of the human species. It is an event much to be desired that the credit of this sort of sciences for importance, and utility, might be revived; and that in this age of free enquiry, and great improvement in other sciences, this may not lacquey after them in its advances towards perfection. The writer is far from supposing with a late eminent divine in an election sermon, that no real useful improvement can be made in the science of theology.* An indolent acquiescence in so ignoble, and unfounded a sentiment, or so ne other faulty reason, is the cause that so many professional teachers of religion, men of the greatest ability, and amplest means of making proficiency in divinity, turn their attention to other studies, and seek celebrity, to the neglect of this divine study, which is their life in more senses than one. It is confessed that peculiar difficulties have attended the study of the scriptures where a man was disposed to think and judge for himself. See Bishop Hare's letter to a young clergyman upon this subject, who scruples not to affirm that the orthodox faith, so called, never was the result of an impartial study of the holy scriptures. Dr. Watts in his miscellanies, under "souls in fetters," Chap. lviii. hath something to this purpose, worth transcribing.

* Dr. L. files.

"There are some noble souls imprisoned from their infancy, within the pale of a particular clan, or narrow tribe, and they must never dare to think beyond those limits. What shameful bars are laid in the way, to obstruct the progress of knowledge, and the growth of the intellectual world! Generous sentiments are stifled, and forbid to be born, lest the parent of them, who perhaps belongs to one *sect*, should be suspected of too much intimacy with another; and a thousand brave, and free thoughts, are crushed to death in the very bud, lest they should look like the offspring of a *foreign tribe*, when they appear in open light.

"What a wretched influence names, and sects, and parties have upon the commonwealth of christianity! we hardly dare believe ourselves, when we have found out a truth if our ancestors did not believe it too: O where shall that city stand whose inhabitants shall traffic in intellectual treasures, and set forth all their new improvements, and acquisitions in open day light, without the danger of public penalties or reproach? Where shall that happy race be born, who shall see truth with an unbiassed soul, and shall speak it freely to mankind, without the fear of parties, or the odium of singularity? When shall that golden age arise, in which every rich genius shall produce his brightest sentiments to the honor of God, and to the general profit of men, and yet stand exempted from common slander? When shall the sacred mines of scripture be digged yet deeper than ever, and the hidden riches thereof be brought out of their long obscurity, to adorn the doctrine of God our Savior? O that these dark and stormy days of party, and prejudice were rolled away; that men would once give leave to their fellow christians to spell out some ancient and unknown glories of the person of Christ which are contained in scripture, and to unfold some hidden wonders of his gospel! The wisest of men know yet but in part: and it is always possible to grow wiser, at least on this side heaven; but public prejudice is a friend to darkness: nor could ignorance, and error, without this shield have defended their thrones so long, among creatures of reason, under the light of divine sun beams." Since the Dr's day a few unfettered souls in Europe, and America, have questioned and exposed some points of reputed orthodoxy, venerable for their antiquity, and strong by the ap-

thority of creeds, fathers, councils, catechisms and national establishments ; but much remains to be done to set bible truth in a clear point of light. The speculation of Plato, and the scholasticism of the thirteenth are still blended with the science of sanctity ; tradition and metaphysics are not yet discarded from divinity. Dr. Watts in his improvement of the mind gives some very good directions as to study which have not been followed either by himself, or others in theological researches. "The first direction is to distinguish between words and things. The greatest danger is in the sacred science of theology, where settled terms and phrases have been pronounced divine, and orthodox, which yet have had no meaning in them. The scholastic divinity furnished with numerous instances of this folly. For many ages all truth, and all heresy have been determined by such senseless terms, and by words without ideas ; such shibboleths as these have decided the secular fates of men ; and bishopricks or burnings, mines or floggings, have been the rewards of different persons, according as they pronounced these consecrated syllables, or not pronounced them. To despise them, to doubt or deny them was torture and death."

"Another direction is to be very curious in examining all propositions that pretend to the honor of being general principles, and not without evidence to admit into this rank mere matters of common fame, or commonly received opinions ; no nor the general determinations of the learned ; or the established articles of any church or nation, &c. for there are many learned presumptions, many synodical and national mistakes, many established falsehoods, as well as many vulgar errors wherein multitudes of men have followed one another for whole ages, almost blindfold. It is of great importance for every man to be careful that these general principles are just and true ; for one error may lead us into thousands, which will necessarily follow, if once a leading falsehood be admitted." The use that hath been made in divinity of the words *genius*, *hypostatical*, *nature*, considered as an agent of the word *man* itself, and of *flesh*, and *spirit*, and many others ; and the creation of some doctrines without the exercise of reason, and common sense, are justly owing to the not adhering to the above rules. Hence originates the doctrine of a trine deity, a son, equal to

of a Christ preexistent to Jesus who was made Christ, placing the officer before the person, of one nature's being in one place, and the person whose nature it is being in another, and one nature's acting, and the other nature of the same person being quiescent, of the humiliation, and exaltation of a nature, of a son's being self existent yet derived, of an incarnation by the assumption of a reasonable soul, as well as true body, of a persons being born man and a Son of man, who had only a divine Father, born of a woman who knew not a man, &c. These and more absurdities, are held to by the reputed orthodox, and all because they do not distinguish between *words*, and *things*, or take for general true principles, things not true, or deserving of this honor. To vindicate their absurdities recourse is had to *mysteries*, which with some are inexplicables and unintelligibles. This bars all enquiry into them only by themselves, and when they have become bewildered by words of their own without knowledge, they forbid under the pains of suffering as hereticks, all who dare to peep through the veil, into *their* secrets. And when this will not do, the distinction of above reason, and against reason is presented ; and the mode of existence in the divine being is said to be different from that of all other beings. The distinction of above reason, and contrary to reason is futile, as they use it, and the other about the mode of the divine existences is an unknowable even to them. Existence, personality, paterinity, individuality, and regality, as to *him*, mean the same thing, as when applied to men, with only a specific difference in the subject, and a gradual difference also. Brucker in his history of Philosophy, as translated by Enfield, tells us that, "The Jews supposed the stream of wisdom which they professed to derive from their own sacred fountain, had formerly flowed out of their own inclosure into neighboring countries ; and that the oriental Egyptian, and Grecian schools had been at first indebted to the land of Israel for their knowledge. Philo and other learned Jews to flatter their own vanity, and that of their countrymen, industriously propagated this opinion : and the more learned Fathers of the christian church, who thought highly of the Grecian particularly of the Platonic philosophy, hastily adopted it, imagining that if they could trace back the most valuable doctrines of paganism to a Hebrew origin, this could not fail to

recommend the Jewish and Christian religion to the notice of gentile philosophers. Many learned divines relying implicitly upon these authorities, have maintained the same unfounded opinion. The Fathers of the church soon departed from the simplicity of the apostolic doctrine, and corrupted the purity of the christian faith with philosophic mixtures. First by allegorical interpretations. Secondly by subtle metaphysical speculations, which the learned converts from paganism, brought with them, and retained a fondness for, and made an unjustifiable use of to bring the philosophers over to christianity. The Fathers supposed that what was valuable in the pagan philosophy, was the remnant of some former revelation from the Logos, an idea of whom they took from Plato, or had been purloined from the Hebrews or Christians, and might therefore fairly be claimed by the christian church. Justin Martyr, the first platonizer of St. John's Logos, supposed it to be the emanating reason of the divine nature: that he inspired the prophets, and was afterwards the Christ who appeared in flesh, and to have been participated by the patriarchs and the more excellent pagan philosophers: and that every tenet in their writings, which he could any way reconcile to the doctrine of Christ, he looked upon as a portion of divine wisdom which christians might justly appropriate to themselves. And some of the heathen philosophers made use of artifice to corrupt the christian doctrines, blending them with their own, and so prevented many from leaving them for christianity, and spoilt many christians through philosophy and vain deceit. And the effects thereof continue to this day in some of the leading articles of the reformed orthodox christian faith. The writer of the following sheets hath pursued a popular manner, agreeable to the character of the holy scriptures, in treating of the subjects which come under his consideration. He hath discarded all human authority, and appealed to inspiration only, as the sense of it is judged of by reason and the analogy of things, if his ideas are right with these, he is unconcerned whether they are new or old. He venerates the *piety* of the Fathers, and is thankful for any assistance from them, but will not subscribe to their infallibility. He hath aimed to steer his course between the errors of reputed orthodoxy, and hereby, the Scylla and Charybdis of divinity, finding repugnances to

truth on both sides. In his stile and language, he hath made use of some compound words, as no others expressed his idea : one in particular, *creature-transcendant*, is more definitive than the word *divine*, because a person may be divine by a participation of the divine nature and in other respects a creature also, as holy angels and saints are, but only the Christian Trinity, are all divine, or creature-transcendant. He hath kept St. Augustine's words in view, "*mallem reprehendent grammatici, quam non intelligent populi* : I had rather grammarians should fault me, than people not understand me. St. Paul was of the same mind as to people's understanding him. I. Cor. xiv. 19. As the author denies infallibility, to others he doth not arrogate it to himself. He hath long thought that something, tending to give a clear, comprehensive and consistent view of the theory of religion might be useful, and hath waited to see some *abler* writer undertake it, but none hath done it, as he hath seen. It is the opinion of the author that much of the opposition to revelation arises from not understanding it, owing to the partial or wrong views that have been given of it. Whether this theory will anyways counteract this evil, the event, must shew. One evil it is hoped will be destroyed, the avoiding that *Baalzebub of sins*, even the making any other rule of faith, than reason, scripture, common faith, and the analogy of things. The author's earnest prayer to the Father of light, and he wishes others to join in it, is, that divine truth, and its unfailing attendant charity, may have a more diffusive spread, and that the whole earth may be filled with the unadulterated knowledge of God and his word ; and that divine love and philanthropy may possess and actuate every human breast. And since in this imperfect state, we all know but in part, let none content themselves with present attainments but aspire after the greatest attainments now possible, and be gradually progressing towards, the perfection attainable in the future scenes of things where there will be a direct view without the interposition of any obstructing medium, and a full discovery of the wisdom, benevolence, and grace of God, and of all his ways towards the whole of his creation, but especially towards that noble, and highly favored part, his human *offspring*.

A

THEORETIC EXPLANATION

OF THE

SCIENCE OF SANCTITY.

THE SCIENCE OF SANCTITY is that "knowledge of the holy which is understanding." Prov. ix. 10. It justly merits the preference to all other sciences in importance and utility, when the objects it is conversant about, and the concern and interest every individual hath in it, are considered. This species of learning can only be acquired by the study of the volumes of nature, and of revelation, as explained by reason, common sense, and the analogy of things. The works of nature, and things earthly, being only figures and patterns of things spiritual and heavenly, the saving knowledge of the truth is not attainable by the study of the book of nature alone, yet an attentive perusal of it will contribute much thereunto, if the *specific difference* between these kinds of things is carefully attended to and observed. The foundation principle of this holy science, is the true knowledge of the only true God. That such a being doth exist hath been validly proved by many learned writers, nor is it denied by any but the Psalmist's *fool*, and he seems rather to have wished for none, than to have firmly believed there was none. But there is a

B

sense in which the owners of the existence of a Deity ~~may be~~ *a theoi, atheists, or without God*, and not know him that is the true God, nor worship him in his true character, but ~~worship~~ *they know not what*, as the Samaritans did, even though they received as canonical, the five books of Moses, and intentionally terminated their worship on the true God. John iv. 19. God hath been represented by some as *unknowable*, and by others a wrong idea hath been given of him. But he is unknown only by the wicked; *holy people do know their God*, and to know the *only true God*, is said, by him that declared him, *to be life eternal unto men*.

CHAP. I.

AN IDEA OF GOD.

GOD is definitively the Divine Majesty actually reigning and exercising imperial sway over the universe of creatures. Rev. xix. 6. Pl. xcvi. 1. xcix. 1.

This is an exact and regular definition of him. The calling him a most *perfect essence*, a *pure mind*, or *intelligence*, is not expressive or determinate; and even the appellations of the Supreme Being, or the *greatest, best, and wisest* Being, do not shew *who*, and *what* he is. An essence is no being, but the constitutive property of one; and the most *perfect being* is *laudatory*, but not *definitive*. The above definition imports,

1. That God is one singular person, according to the common definition of a person, *even a distinct individual intellectualist, with an individual substance for his life or nature*.

Neither reason, revelation, nor common sense admit of more than one Divine Majesty, or King, having one understanding,

mind, will, *eternal power* (potentacy) and *godhead*. Rom. i. 20. A King and God must be a person; and to constitute personality there must be intellectuality. But there cannot be two intellects in one person, being, or God, without destroying his individuality. The terms God, Father, Being, Jehovah, King, &c. never signify more than one intellectualist, or intelligent agent. One Being, God, or Father, can have but one intellect, and a *person* cannot have less than one, and one intellect can constitute but one intellectualist, or intelligent agent. A *triune* Jehovah, *three one* God, Being, King, Father, &c. is as much a contradiction, as a *three unit* in arithmetic, and is a plain repugnance to reason, and to the scriptures of the Old and New Testament, and even to common sense, when men suffer themselves to exercise it. Deut. vi. 45. I. Cor. viii. 4. Gal. iii. 20. I. Tim. ii. 5. It is to one singular *is*, personal God, certain perfections, operations and works are ascribed, and not to any *essence*, which is no being, but the property of one, or the vital substance of a person, nor to any *three one* Jehovah, King, God, or Being.

2. The above definition imports God to be a person of eminency or dignity. This is so common a notion of God, that whenever men think of him, their mind reacheth at something, than which there is nothing higher, or more sublime. The Hebrews often use the term God for the superlative degree. In the Greek, Moses is said to be *fair as God*. Acts vii. 20. *Cedars of God*, are the highest cedars. St. Augustine called the Deity, the *Supreme Great*, or *Great Supreme*.

3. God, as the divine majesty, is transcendent to creatures. Creatures may be denominated, and really be, divine, by a participation of the *divine nature*, as holy angels, and the regenerate are; or by reason of their *state*, as *thrones* among angels, and *rulers* among men: but God is ~~creation~~-transcendent in *nature* and *state*. In the universe, there are God, Chal

and creatures, and nothing else : God is uncreated, and exists by necessity of nature without any manner of causation ; but all that is not God is created. The Creator must be of superior dignity to the creature, and of another *species* of being. But as there may be *eminency* without authority, and a *degree* of divinity of nature, and of state, where no religious subjection is due ;

4. Therefore, the full idea of God is that of the Divine Majesty, possessed of, and actually exercising imperial sway over the universe of creatures.

Every idea of the Deity short of the divine sovereignty, is defective, and infers no obligation to religious worship. If God is not King, the enquiry, "Who is Lord over us?" hath no answer. Theos, in Greek, which answers to the Hebrew El, Eloah, Elohim, which are translated God, denote sovereignty and dominion, as the learned Grotius justly observes. Dr. Hammond saith, "The title God, is sufficiently known from his supreme power over all." The Jews also inform us, He is called Elohim, because he is Lord and Judge of all gods. Judges and other rulers are called Elohim, and even Moses was an Elohim to Pharaoh, but certainly not a trinity. Exod. xxii. 28. Comp. Acts xxiii. 3. Ps. lxxxii. 1. Exod. vii. 1. The name of God denotes, that he is of imperial condition, and the most high, therefore rulers as such are sons of the most high, In scripture, Lord, God, and King, are applied to the Deity as synonymous. I. Tim. i. 17. His eternal power (potency) and godhead are the same. Rom. i. 20. To the idea of highness or most high which all men have of God, *supremacy of rule*, must ever be joined. This is what induces the obligation of religion. A mere nature, mind, or spirit, is no object of worship, nor even a creator, if he is not Lord and King also, Whatever vital, or personal perfections, the Deity may be supposed possessed of ; however infinite and perfect his being

and understanding may be ; or holy and boundless his nature ; if he is not their king, lawgiver, and judge, men are under no obligation to be religious towards him. The scripture titles and doxologies all import him to be an imperial person, and holy men in their devotional addresses consider him as equally their King, as God. The answer, in a well known catechism, to "What is God?" "God is a spirit," &c. lays no foundation for worship, as no sovereignty over us, or propriety in us, is expressed, as a reason or ground of such worship ; and besides the text referred to is not, *God is a spirit*, but *God is Spirit*, without an article significative of his nature, and character, and not of his immateriality which doth not distinguish him from evil spirits only in *degree*. John iv. 24. The immateriality and incorporeity of God are no where expressed in scripture ; and as our worship must be like its object, such an idea would exclude all bodily service. In prefacing the ten commandments, God is not styled Jehovah, but Elohim ; the former denotes the verity of his being, the latter his imperial authority, a point that must first be established in enacting laws of religion. Sovereign states therefore declare their authority in the preamble to their acts. God declares his legislative power thus, "I am the Lord," or "thus saith the Lord." The law determining who shall rule, and who be subject, is fundamental. Upon the declaration "I am the Lord," the authority of all the commandments depends.

The above idea of the Deity, as the Lord God omnipotent who reigneth, not only expresseth his *gradual* supremacy over all beings and things, but his *natural* and *specific* difference from all creatures.

There are two differences in the *states* of beings, *reigning*, and *subjection*, or *independency*, and *dependency* : there are but two also in the *natures* of beings, viz. *uncreated*, and *created*. The former belongs to God, who is therefore not only in state, but nature, transcendent to all creatures. The derivation of

divinity of state, and nature, to creatures, deifies them so far as they are communicated ; but creatures may exist without them, whereas God is the only potentate by necessity of being, and he only is necessarily, originally, and absolutely holy, that is God in state and nature.

Considering God as the divine majesty, he, like other supreme potentates, must be contemplated as a sovereignty, or imperial estate, in both the *personal* and *real* acceptation. When St. John saith, "*The whole world lieth in wickedness,*" or in the wicked one, it is not to be understood personally, but *impersonally*. Thus the godhead is noticed as an impersonal sovereignty, when men are said to be *without God*, or *to be, abide and dwell* in him, that is in his divine sovereignty or kingdom estate.

The idea of God, as the divine majesty, implies that the name God, as well as Lord, and King, is a name of *honor* in general, and not of an essence, or nature, which is no personal agent. A person of honor and nobility even among Pagans was reputed *divine*. In scripture, which treats of that branch of nobility learning called *titles of honor*, the names God, son, or sons, and children of God, are expressive of honor and nobility. God is a person of *honor*. In the temple his *honor* (person) dwelt, and it was the habitation of his (personal) holiness. Thus some profanely call the Pope his holiness, and persons of dignity and authority, are called your highness, your excellency, your worship, and even your majesty. The fathers call christians, the *adoptive nobility*, the *divine offspring*. A king is reputed the fountain of secular honor, and the same is true of every supreme ruler, and the glory of the kingdom is the summit of worldly honor : much more is God the head, fountain and utmost height of divine nobility, honor, and glory.

Again, the name of God is such a title of honor as signifies a dignity of estate.

St. Paul calls Felix *most noble*, as governor. God is divinely noble, and excellent as the supreme potentate.

This name God is to be ranked among superior dignities : it is the crown dignity. Christ, for discharging an office well, was rewarded with an honorary dignity, by being *crowned with glory and honor*. Heb. xi. 19. *His name above every name*, is that of God. Jesus at his birth was by *nature and dignity* God as a son and heir : but at his exaltation he was in *state* God, which is the name above every name, the father alone excepted.

The name God signifies such a divine honor of estate over creatures as a king doth a dignity of estate over subjects.

But this great name God, as applied to the divine majesty, imports such an honor as is a *religious kind of honor*, personally, and objectively.

To be a God, *Sebasma*, *Numen*, devotion, and object of worship, are the same. "All that is called God, or is worshipped." II. Thess. xi. 4. "Your devotions," Acts xvii. 23. are not their devotional acts, but honors, worships, or objects. The title of *your worship* attributed to a magistrate who is in *state* God, signifies that person of honor who is the object of the act of civil worship or devotion. It is as essential to God to be the object of the creature's divine worship, as it is to a king to be the object of his subjects' civil worship. There is no middle being between God and creatures, and therefore there can be no middle worship of the religious kind that is not divine. Thus God is infinitely above all creatures in *state* : Isa. xl. 14. and he is equally transcendent in *nature* as the living God, having life in himself of himself, and as being *impeccable, infallible, immortal, incorruptible, all wise, holy, &c.* The great Jehovah never did, nor can die.

Having asserted the transcendency of God to all creatures in his nature, it is needful to inquire and shew wherein the divine nature consists.

By a nature, and life, the same thing is to be understood, and it is the specific property of a thing, the vital substance of a being, which constitutes, and denominates it, and distinguisheth one being from all others of another kind.

It is not therefore a being, person, or agent of itself, nor hath it any existence but in relation to the subject to which it belongs. To ascribe personal acts to a nature, or to speak of worshipping the divine nature, however common, is a real impropriety and manifest absurdity. As there are several species of beings, each kind hath its own nature, which constitutes it, and differenceth it from another. The nature of one being is common to the whole *kind*. There are not two kinds of the human nature, or of the divine, how many millions soever partake of each. When Dr. Tillotson, on II. Pet. i. 4. speaks of our partaking of a divine nature, he falls into a manifest impropriety, as it imports that there may be more than *one* divine nature. With equal propriety he might speak of partaking of a human nature, as if there were several kinds of human nature. In this he hath been implicitly followed by many through inattention, or for want of a habit of thinking. But the truth of fact is that there is specifically but one divine, as there is but one human nature. "He that sanctifieth, and they who are sanctified, are all of one." Heb. xi. 11. Saints as saints are one with God and Christ by a participation of the divine nature. John xvii. 21. 22. It is an essential oneness, if nature and essence are the same; but if essence signifies something different from nature, as it is no scripture word, Thomas Aquinas, or any one else may have it. Considering the Deity as the fountain of vitality and a parental providence, "in him we live and move and have our being." Acts xvii. 28. Here is a natural oneness, and in holy beings there is a spiritual or divine oneness, for holiness or sanctity is divinity, or eternal and divine life. One person or being may have more than one nature, but

one personal agent, or being, cannot have more than one intellect without destroying his individuality. In men there are two natures, an animal nature of flesh and blood, common to them and beasts, and a rational soul with its vital substance, wherein humanity properly consists ; and in regenerate christians the divine nature is added to these, and yet there is but one individual personality, as there is but one intellect.

Nature signifies an innate disposition or constitution. It is the innate property of some creatures to be savage, ferocious, and poisonous, and of others to be harmless, meek and innocuous ; a harmless wolf is as contrary to nature as a savage lamb. Some plants are wild by nature, and for these to be grafted into a good olive-tree is *contrary to nature*. Rom. xi. 24. All things, creatures, and beings, have their constitutive natures, and that course of acts which is according thereunto is natural.

Nature may be considered as the *sum, comprehension, or totality* of such innate properties as are merely vital. Such a nature is animative, and is found in all vital beings, who act by *instinct*. In such a nature there are *sympathies* and *antipathies*, as between a wolf and a sheep, without the exercise of reason or deliberation. This nature is a live impetus, self-moving propension without being externally driven. It is like a living fountain from whence issue living streams ; or the heart which dilateth and contracteth itself and pours out blood through the whole body, by an innate self moving power which is its innate constitution. A nature like this is a principle of free motion, acts with ease what is connatural, as men perform the natural acts and functions of life with facility. It is also a fixed permanent principle, for to change nature is difficult.

Such a nature directed by an intellect will ever operate, and produce correspondent effects, where there is no prevailing obstruction or impediment.

By a nature as applied to God is not intended his metaphysical entity as the first Being, nor his mere intellectuality. These constitute no *specific* difference, but only what is *gradual*, between him and other beings or intellectualists. Being or existence in any degree is no more the divine nature than Behemoth partakes of the divine nature because he is great. Creatures may exist, be invisible, incorruptible, intelligent and immortal in a *degree*, and not partake of the divine nature. Benevolence to being, as being, is no more holiness than being as being is God. A very wicked agent may have a good being, and great degrees of existence.

The divine nature is that whereby God is God. It is his life and constitution; it is *vital, true sanctity, holiness, spirit, light, love and eternal life*. II. Pet. i. 4. Heb. xii. 10. John iv. 24. I. John iv. 16. I. John i. 5. Unbounded sanctity is the vital substance in which the infinite intellect of God exists. *That which is born of the spirit is spirit*. Sanctity is nature in God, but grace in the regenerate.

His specific nature as God, and *theirs* as saints, is a vital nature, abhorrent from impurity, by an innate antipathy, *light without any darkness at all; love without any hatred*. Flesh born of flesh is a vital nature, spontaneously parturient of sin, in which there dwelleth no good thing, it lusteth against the spirit and inclineth to evil; but the divine nature is spirit lusting against the flesh, and inclines to what is holy by an innate instinctive propension.

The holiness of God which is his vital, personal, and imperial glory, may be considered as a *nature*, as an *exercise or act*, and a *dignity*.

Holiness of purity belongs to his *nature* and life, and holiness of dignity to his *state*, and in both he is glorious, magnificent in holiness: The infinitely holy one, and he only, is holy, as he only is God, in the original supreme sense.

Divinity of nature is creature-transcendent, that is *super-human* and supra-angelical.

The unregenerate partake of the human nature, as truly as the regenerate, and devils are of the angelical nature as really as the holy angels are, and of as great natural and intellectual abilities. There may be a goodness of nature physically considered, in the worst beings morally. The best good human nature among heathen, did not prevent their murdering by thousands those christians, for whom the *divine love nature* would have engaged them to die. When angels and men may exist without the divine nature, it is the eternal life of God. The divine nature is pure good nature without any mixture of evil nature, most beautiful and lovely, most peaceable, joyous, and comfortable, most noble, honorable and glorious.

5. The name God as expressed by the divine majesty imports him to be *politically* and *societively*, the intrinsic vital head, and God-head of an holy empire, or kingdom appropriately his own and divine.

This compleats the idea of God, and comprehends all his vital, personal, and imperial perfections, and also denotes his kingdom to be the region of light, love, and eternal life. He is no intrinsic, vital, imperial head, or God-head, to the universe at large in its present divided state. He is not in *fact* the God of *this world* in a divine political sense; the universe is not one *whole*, composing the kingdom, city, or house of God. The illustration of this part of the idea of God is of great importance, because the whole truth of revelation rests upon it, and also as common systems of theology mention it not, unless it be to oppose it.

God being a divine sovereign over the universe of creatures is of *right* their imperial estate and God-head.

This implies that all rationals were *originally*, and *now ought to be*, in a society, or theopolity of which God is the intrinsic, vital, and imperial head. This was the original state of the rational creation in the *kingdom of God all in all*. It

cannot be rationally supposed that God at first created any rationals out of society with *himself*, or unfit for such society, by an alienation from his life, or in a state of rebellion to his government.

The first estate of angels and the spirits of men was not without God's kingdom, for that is hell ; but *their own habitation* was in heaven, unless there can be found a place in God's creation that is neither heaven nor hell, within or without his kingdom. But this is not in fact the present state of the rational moral universe, however it came to pass. Beings and things are divided, and revelation tells us some angels *sinned, abode not in the truth, kept not their first estate, but left their own habitation* ; and that under a certain chieftain who is by usurpation the god of this world, they compose a kingdom opposite to the kingdom of God. To this kingdom of evil the other order of rationals, the spirits of men, now belong, and remain, until born again into the kingdom of God. John viii. 44. II. Pet. ii. 4. Jude 6. II. Cor. iv. 3. *The whole world lieth in wickedness, or the wicked one.* I. John v. 19. It is in wickedness as an intoxicated person is *in drink* ; and its *lying in it* expresseth its abiding posture. To be *without God*, and *in the world* are the same, considering the world as a polity opposed to the kingdom of God, and of Christ, *which is not of the world.* Eph. ii. 12. John xviii. 36. None but holy angels kept their standing, and *they* and the *restored of men* are of God ; others are without God, aliens, strangers, and foreigners, and God is an *extra sociative* head to them. The Deity is the *God of the spirits of all flesh*, physically considered, and as a parental providence all *live, move, and have their being in him* ; he is also *king of nations* in a civil moral sense ; all *of right* are his subjects, but he is only the King and God of *saints* in a spiritual religious sense. The true God is the deity of the true religion, of which the holy empire is the region, and true religionists the

subjects. As the Jews who used the Greek tongue were termed hellenists, and were said to hellenize ; so they who are of God are *theists*, and *theize*, and the comprehension, or sum total of their peculiarities, may be termed *theism* of religion and condition. Thus in philosophy there are several of these *specific comprehensions*, as platonism, epicurism, &c. so are there in religion, as paganism, judaism, christianism, calvinism, &c. The religion which is of God is *theism*, true sanctity of religion ; this founded his holy kingdom, and all who are of God, are in *that, in God*, that is, are in that specific comprehension of things he is of, and symbolize with him ; he is the Father of their family, of whom it is named.

This is an idea of God the heathen were unacquainted with, and many christians seem to be ignorant of it, but every *body* of divinity is without a *soul* that wants it. There are several kingdoms in the world, each of its proper *kind*, divine, christian, human, diabolical, worldly and heavenly, and the heads and subjects of them are of *like kind*. The Pope, by his votaries, is considered as the head of a papal empire, formed by a species of religion ; his subjects consort with him, and are animated by the spirit of Popery. He cannot be the intrinsic head of a protestant empire that doth not own him or his religion. The king of England is considered as the head, not only of the civil state, but of the church ; dissenters own him to be their head in the former capacity, but not in the latter ; as religionist, he is not their intrinsic head. Thus God is the head of a religion of his kind, which religion is the institution of a polity, his religion which is sanctity makes it a polity, a kingdom of saints, and He is an intrinsic vital sociative head to it, the holy kind of God, and king of it, and all real subjects are in a degree partakers of the divine nature, live in God, are one with him, and their works are wrought in God, as animated by the spirit of God. God

indeed as *king of nations* is the author of a religion which is of this world, where only nations as such exist; this religion is *civil religious*, even the moral law, as of *civil religious* interpretation. Such was the Mosaic moral law in the letter of it, a *this world religion*, with a *worldly sanctuary*, Heb. ix. 1. 15. but had no promise of eternal inheritance.

God is the civil religious head of other nations, whose constitution is founded according to his ordinance, upon the basis of the moral law, which is the law of nations in their politic capacity, so far as it is promulged to them. It was only a belief in the promise to which the law was added, that constituted a Jew the subject of God as king of saints, and a citizen of heaven. God cannot be the intrinsic holy vital head of any other kingdom than of saints, any more than Christ can be the intrinsic vital head of an unchristian, or antichristian body. But as this part of the theory deserves a fuller illustration, the following must be attended to.

First. An explanation of the titles of Lord and King as belonging to the divine majesty, with a brief account of some of the prerogatives of his sovereignty.

Secondly. Over whom and in what manner the Lord God omnipotent reigneth.

First. As to the titles of Lord and King as belonging to the divine majesty, and the prerogatives of his sovereignty or imperial estate.

Lord and God are of near affinity, and are often joined in scripture. In a civil law sense, a Lord is a superior proprietor of things and persons. Math. xx. 8. Gen. xxxi. 35. As *possessor*, God is Lord of heaven and earth and all things in them. Governing powers of the natural and legal kind are Lords who have a kind of propriety in those to whom they stand in this relation. I. Pet. iii. 6.

But an authoritative Lord is one that *beareth rule*, and is so far *unsubject*. To the civil sovereignty, whether lodged in one or more persons, the law attributes a public *lordship*, consisting in the great and supreme rights of government. The subjects of a legal lord are his lieges, and between him and them there subsists a mutual obligation even where no formal contract is made. In nobility learning, which treats of titles of honor, the greater dominant estates are lords. Jud. xvi. 8. God as Lord is of dominant condition over the universe, as a supreme authoritative power, *pante crator*, *all imperial*, and a liege lord to his liege subjects.

GOD IS KING.

This is of great note in the bible, though it is disregarded by many divines, and not accounted of in most systems, but considered as a metaphor when it comes in their way. But He is no otherwise *God* than he is *King*. I. Tim. i. 17.

Any dominant condition over things and persons is *reigning*, as the reign of *sin* and *death* over men. But reigning properly belongs to supreme powers. Death is the *king*, because *chief* of terrors. Lord and king are much alike in scripture; and the kingdom, estate and dominion of God are the same. Ps. cxlv. 13. I. Chron. xxix. 11. God's people call him the Lord the King, the King of glory, the King over all the earth.

The kingship of God imports a reigning condition or estate; to this agrees the titles of the most High, the supreme Potentate, Power, &c. Goodness, greatness, glory, belong to him as a person of regal dignity. The reigning estate, is the *sublimity* of the godhead, the *summit* of the divine supremacy, the *dignity* of the *peerless supereminency*, and *transcendency* of God.

All the glories of empire and the prerogatives of sovereignty belong to God in the fullest sense.

The Godhead estate is a magnificent reigning estate; and to

do any thing *royally* is to act like a king. II. Sam. xxiv. 23. A polity though monarchical may be too small for a kingdom, and so *prosper into a kingdom*. Ezek. xvi. 13.

The kingdom estate of God is unsubject, unsubject: He hath no equal. *That God is greater than man*, was a great truth to the orientals who deified their princes. Job xxxiii. 12.

This is a royal sublimity of condition, to whom belongs the greatness, power, glory, majesty, kingdom, victory, riches, honor. He is exalted as head above all. I. Chron. xxix. 12. In nobility learning the king is the fountain of secular honor.

The imperial lawyers call the emperor the first of the nobility. God is the *fountain* of divine honor, the prime of divine nobility. All comes of him, and to him all is ascribed.

The Godhead as reigning is the height of glory. Ezek. iii. 12. Isa. iii. 8. By the Schekinah the Jews understand the divine majestic glory. Secular rulers are *doxai*, glories. I. Pet. i. 18. original. The kingdom estate is the *glory*; restless ambition can climb no higher than to the kingdom. The glory of the blessed God is unfulfilled, and is the peerless supereminence of his unrivalled dominion and power.

When Christ came into his kingdom, He was *crowned with glory and honor*.

The Godhead as reigning is the height of prosperity, felicity, and beatitude. He is the happy God. I. Tim. i. 11. original. None can exact upon him at all. Isocrates saith, "All men confess the kingdom to be the most resplendent of all goods human and divine." This well applies to God as reigning.

The estate of God, as reigning, is the supremacy of rule and government. The name of King doth not properly belong to subject, dependent princes. As a matter of eminency, *the woman reigneth over the kings of the earth*. Rev. xvii. 18. As a matter of office, *by wisdom kings reign*. Prov. viii. 18. Plato calls the science of ruling well, the *regal science*. It

belongs to the officary dignity of a king, in society with liege people, to administer wise, good, happy government, enact good laws, execute judgment, distribute due rewards and punishments, protect his subjects, subdue their enemies, establish peace, promote piety. Such is the government of God. He is a father, friend, state physician, and benefactor to his people.

God's *eminency of rule*, must be distinguished from his *officary dignity* of King over liege subjects. In the former sense, He reigneth over *devils* and the wicked, but in the latter over saints only. "We are *thine* : thou never bearest rule over them ; they were not called by thy name." Isa. lxiii. 19. But God is no tyrant or arbitrary despot to his enemies ; he punishes only to testify his regard to public justice, and to benefit the subject, or others.

In a word the kingdom and reigning estate of God is the height of power, puissance, and of all divine immunities, liberties, franchises and prerogatives. To him belongs legislative and decisive power without appeal, executive power, the power of the sword, of life and death, of pardoning criminals, creating thrones, dominions, principalities, and powers, of making officers, of war and peace. All these branches of power belong to the divine King originally, and are derivatives from *him* to such as lawfully exercise them in any degree, and not from *electors*, who only *designate* the persons, as the woman chooses the man who shall rule her under God, according to his ordinance and law.

The immunities of earthly kings are justly great, and some have claimed what doth not belong to them. To make a man's father's house *free*, was a great ennoblement. I. Sam. xvii. 25. The children of a king are *free*. Mat. xvii. 26. But God is absolutely free, accountable to none, and independent of all. He cannot *err*, *sin*, *do wrong*, or be chargeable with any imperfection, or liable to any inconveniency.

There is one prerogative kings claim, which must be inquired into, to see how far it belongs to God, viz. *disobligedness from the laws*.

A supreme legislator as such, is held not to be subject to the law of his own making, because a law is the imposition of a superior, which he cannot have and be supreme.

In human governments there are constitutions which kings *consent* to when invested in office; these they must obey so far as there is the same *reason* for them and others. The leader in music must observe the same rules that others do, not as a learner but teacher; the nature of things makes the rule or law. And thus God, though under law to no superior, is a law to himself. He can only do what is just, right, and equal, and nothing else is agreeable to the *counsel of his own will*. Infinite understanding, perfect wisdom, and rectitude, direct the divine sovereignty in all his operations. He considers creatures as having rights, which he doth not invade. Not-being, if it may be so expressed, hath a right to continue in non-existence, if its given being is not beneficial. God treats creatures according to what they are, made none of them to be miserable, nor doth he necessitate the misery of any, for his own, supposed, glory. God's original creation made not evil; it founded a kingdom of saints under law, with liberty; He lives the law of that city in consort with his subjects, not as under a superior, but as ever disposed to do what is right in itself. "Just and true are all the ways of the king of saints."

Sacredness and inviolability belong to the divine majesty as reigning. These prerogatives have been claimed by kings. When the Roman emperor was crowned, the patriarch of Constantinople, upon pouring the oil on his head, cried, *facred*. The German empire is termed sacred, and the emperor's title is *His Sacred Majesty*. The ambassadors of kings have been held sacred. God is infinitely sacred, as sacredness is the same.

tity, or inviolableness of things and persons. He is sacred and inviolable in his person, life, and state. To defecrate or alienate what is His, is *sacrilege*.

The Godhead is a monarchy or singularity of rule in one person as supreme.

The supposition of three supremes or chief rulers is a contradiction, and a three-one Majesty, or King, or God, is no better. There is but one personal God, *of whom are all things*; one autotheos, God of himself or from none. The unity of the Father and of the Son, and of the Holy Ghost, in nature and sovereignty, doth not constitute them one God, King, or Lord, for that would be the same as three personal agents being one personal agent; nor doth their *sameness in nature*, make them *equal in state*.

The Father alone is the sole monarch of the universe, who as he exists by necessity of nature, so he reigns as having all power in himself, originally, underivedly, supremely, absolutely, and independently.

Lastly. The reigning estate of God is divinity or creature-transcendency of condition, absolutely and originally.

The nature and state of God are distinguishable, though both are creature-transcendent. Persons who are creatures may partake of the divine nature in a degree, and not be divine in state. And even the Son and Holy Ghost, whom it will be proved are divine by nature, were not divine by state at *all times*, and *equal* with the one God the Father, the alone self-existent fountain of divine life and power.

All creatures who partake of the divine nature, are divine by *nature*, in a degree proportioned to the measures of such participation; but they are not in *state* divine, unless their condition is *reigning* also. When the only begotten Son lay in the manger, he was as truly and really divine by *nature*, as he is now in heaven at his Father's right-hand, but he was not in

state God, until his exaltation commenced at his resurrection, nor was *all power given* him in heaven and on earth. Some creatures have a degree of divinity of *state*, though not divine by nature, as magistrates and sons of the Most High. Some are divine by *nature*, but not by *state*, as the regenerate are. And some are divine by nature and *state*, as thrones and dominions among angels. But there is no divinity of nature or *state* in any person, only as it is derived from the divine Majesty as the fountain, or belongs to them because of their peculiar relation to him. Mere divinity of nature is not a ground of religious worship any more than humanity of nature is a ground of civil worship. Who ever heard of worshipping the human nature when addressing an earthly king? there must be divinity of *state* founded on divinity of nature, and a command from God to warrant divine worship. As divinity of *state* added to humanity of nature is the super-eminence of an earthly king, so divinity of *state* as added to divinity of nature is the super-eminence of *deity*, the dignity of the divine transcendency, the supreme supremacy of *Godhead*. To this *state* the Son of God is now exalted, crowned with glory and honor, and is God over all, the Father alone excepted, whose divinity of *state* and nature, are creature-transcendencies, by absolute necessity.

Secondly. *Over whom, and how the divine Majesty exerciseth his creature-transcendent sovereignty, and reign, is now to be shewn.*

In point of eminency, and underived right, God reigneth over all beings and things; his dominion is coextended with creation and founded on it. He is also of right God and King of all rationals, and they ought all to be his liege subjects; but in fact and in a way of officary dignity, he is king of saints only, and his kingdom is not of this world, but of heaven.

The above distinctions are important and need illustration.

1. In respect of eminency, God is the sovereign potentate of all potentates, angelical, human, and diabolical,

This gradual supremacy of God is thus expressed in scripture, King of kings, Lord of lords, God of gods. All lawful authority is derivatively from him in every mode of its conveyance. He is God of all the kingdoms of the earth ; Governor among the nations ; the Most High who ruleth in the kingdom of men, and giveth it to whom he pleaseth, promotes, sets up, and pulls down whom he will. Natural government of parents over children, and of husbands over wives, is his ordinance, and the just authority in each is from him, and not from the subject party by their consent or election : So also is civil government God's ordinance as King of nations, and all lawful civil authority and power is derived from God.

Rulers are God's ministers for the public good, as subordinate to, and connected with, the honor of the supreme King. Neither rulers have any *rights*, nor *people any privileges, or liberty*, incompatible with the rights, and repugnant to the law of God.

Ecclesiastical authority rests upon the same basis, only the Deity, as the fountain of it, is King of *saints*. Not the least degree of power is derived from the *fraternity*, or *members* of the church, but all is from Christ the Head as he received it from the Father. Matth. xxviii. 18, 19. Right and authority, privilege and power, in natural, conjugal, civil and ecclesiastical respects, are distinct and inconvertible the one into the other, and are derived from God as their *source*.

All angelical power is from him as supreme, who is exalted as *head* above all. And even Satan's dominion and godship over this world is not without his permission, and is subject to his control, and will at last be put down. All lawful authority is God's ministerially ; and unlawful power is by permission, subject to his control, and will be destroyed from his creation, and *God be all in all*. An ancient writer saith, " There is one Ruler, Prince, and King, to whom it belongs to govern and

administer all things." Another faith, "One must necessarily be the maker and lord of one creation."

Again, "The supremacy belongs to one, whose dominion is a monarchy." The heathen plead for a kind of monarchy, yet Lactantius justly observes, "That in a proper monarchy all potency must necessarily reside in one by whom all are governed." True religion is the doctrine of one God over all, in opposition to the pagan polyarchy, and the triune deity of scholastics, that is three co-ordinate personal gods in one being; The scripture doctrine of the christian trinity rests upon, and even results from the monatheism and monarchy of the *Father*, as shall be shewn in its place.

2. God's dominion and reign is universal.

As creator of all, he is proprietor of all, and hath a right to possess, dispose of, command, use, and employ all creatures; he is therefore *Lord of hosts*.

This great title, which answers to Pantocrator, translated Almighty, is sometimes taken in a *military* sense; and the world of creatures are unto God as several *hosts* and *armies*, which at his command fight the battles of this great military potentate against his enemies, and in defence of his people. The tribes of Israel were his hosts, Exod. vi. 26. and he was unto them a military King, the Lord general of their armies who fought their battles, and whom they celebrate as a *man of war*, (military hero) the Lord of hosts, the Lord mighty in battles, the King of glory. I. Sam. xvii. 45. Ps. xxiv. 7. 8. But sometimes hosts only signify an orderly multitude of creatures. Gen. xi. 4. Isa. vi. 3. Rev. iv. 8.

God's universal dominion is originally underived, independent in its exercise, most perfect in its manner, all-controlling and irresistible in its operation, and in duration interminable.

3. The reign of God over all includes the exercise of an universal governing providence, superintending and disposing of all things like a *rightful King*.

Will and pleasure, without counsel or wisdom to direct, justice and goodness to accompany, are not the rule of God's dominion and sovereignty. His government is placid, legal, perfectly wise, just and good, of a parental nature, conserving what he hath produced, of great mansuetude and patience, treating beings according to what they are, and using them for what they are fitted. His administration is for the most part an unwearied exercise of *loving kindness, judgment and righteousness in the earth*, Jerem. ix. 24. a vigilancy for his creatures' welfare. As he made none to be miserable, he decrees the misery of none without respect had to their characters; none are sinners or sinful by his efficiency, or influence, but they become sinners by their abuse of liberty. He is a Friend to virtue in his reign, the Patron of oppressed innocence, the Distributor of justice, and the Exerciser of benevolence. It is therefore matter of rejoicing that the Lord reigneth. Pl. xcvi. 1.

4. He reigneth as King over all, with irresistible authoritative power.

Thus he ruleth some constantly, and all occasionally. He even causes the unruly wills and passions of men, to subserve the purposes of his government. The fates of kingdoms and individuals depend upon him. By him the devil and his agents are enchained, the devices of politicians frustrated, and the counsels of princes infatuated, without his being chargeable with the faults of free agents, or the destruction of their moral agency.

5. God is in a sense a kingdom estate to the divided universe of rationals, by a government proper to them.

As rationals are capable of moral government, and accountable, neither the good nor bad are their own *masters*, but are subject to a Superior, whose right it is to rule them, and they ought all in fact to be his liege subjects, and to live his life.

Of right and in fact he is the Law-giver and Judge of all, and they all have some notices of his universal law, so that their conduct is inexcusable if they do not glorify him as God ; and he will bring them into judgment.

This universal moral government over men is adapted to their individual and social capacity. Being the Author of man's social principles, he is the Founder of human societies, the greater and lesser, which only exist here in this world, and so as to be rewarded or punished in their social connections. His religion as to them is of *this world*. They exist by his ordinance, and the government of them is of a mixed kind, *civil religious*, and the law of God by which they are governed is of *civil religious* interpretation. Right behavior in these relations will be productive of happiness here where they only exist in them. The jurisdiction of superiors over inferiors is under God, and extends only to overt acts of well or ill doing. The civil religious rule of fathers, husbands and magistrates, in moral respects, is the same in all nations, where the gospel hath come, and where it hath not come, and would be the same if there was no future life. The natural and civil superiors should imitate God and Christ in the exercise of their superiority, serving God in such relations from the principles which they are possessed of.

It is shameful to see a ruler who is in state a god, or a husband, and father, who are in state lords, like to the evil one in their morals and administration, and especially if they are by profession christians.

But here the forementioned distinction must be particularly illustrated, viz. That God is not King of all as he is of some, of men and nations as he is of saints.

The obligation of men, families, nations, and even devils, to obey God is indisputable ; yet saints only are his liege subjects, the rest in fact are aliens, not of his kingdom, but in the world as a polity of which the devil is the god.

In every regular polity there is a mutual obligation between the ruler and subjects, even though no formal contract is made, and they are also of the *same kind*, like head and members of one body. A human political head hath a human political body, and a divine political head must have a body politic of the same kind with himself. God is no intrinsic head in the usual sense of politics to all rationals, nor are they his domestics, citizens and subjects. There is no *worldly* kingdom of God, of which he is the divine head : God's kingdom is of heaven, and the devil is prince and god of this world. The church, ecclesia, hath its name from *kalo*, to call forth out of the world, and its members are citizens of heaven.

When the kingdom estate of human polities is considered, it is found the rulers are *in* and *of* them as the governing head. The father of a family is the intrinsic head of that only, let his extra-domestic power be what it will. A king is of the same species with his liege subjects. In like manner the godhead is the reigning estate of saints only, and they form one politic system, the household of God, of him the family in heaven and earth is named : Eph. ii. 19. and iii. 5. Heb. xii. 22. Eph. ii. 1, 2. Rev. xv. 3. I. Cor. xi. 3. One city of the living God : one holy popular commonwealth of New Israel, of which the old was a type : a community of saints, of which God is the chief saint, the holy One. If God was the reigning estate of all, they must be of *his kind*, or he of *theirs* : but this is not *fact* at present, however it was originally, or will be finally.

The kingdom estate of Old Israel will illustrate and confirm the above idea. God was King only of native or *factive* Jews, Amos iii. 2. and yet he was then monarch of the universe, an extra-societive head of other nations. "There is no God in all the earth but in Israel," I. Chron. xix. 11. as there is no Christ but in his church.

And the contrary hypothesis is full of atheism and absurdity. For if God is now the reigning estate, as King and God, of all rationals, then devils are of the same polity or city he is, and the kingdom of heaven includes hell : God is the Deity of this world which doth not own or know him, or is acknowledged by him. It makes God to be unholy, or all to be holy, for all must be *alike, to be of one*, and have any *concord*. It would be equally proper to place the devil at the head of a holy empire, to consider Christ as King of an antichristian kingdom, and the pope a religious head of protestants. To suppose Jehovah, Jove, and Lord, (Baal) faint and savage, the same, confounds every thing ; light and darkness, heaven and hell, good and bad beings. "Heathen gods should not be named where our Jehovah's known." The contrary hereunto is the religious theory of pagans, and of some christians. But if pagan gods and heathen men form one *whole* in conjunction with the true God and saints ; if the heathen Jove is Jehovah, and Baal the same ; so is Bel and the dragon, Beelzebub and Dagon, and many more for rhyme's sake might come into the groupe. This excludes God's church, or the world is his church, wicked men and devils the members of it : heathen need not change their quarters, salvation may be obtained in hell as well as in heaven, or more properly there is no such place as the former, nor even the latter as distinguished from it.

The present state of the natural and moral universe, and especially of the now natural state of man as an alien from the life and kingdom of God, confirm the above distinction. The whole constitution of both natural and moral things in this world, and the *order* in which they existed at, and from the beginning of it, shew that God's creation is in a divided and deranged posture. Darkness and light are contending with each other, and darkness was first, for the light shone out of it in our system. One being is opposed to another, and even one

part of the same being to another part. This cannot be the first state of things as originating from the fountain of light, and the God of order. God did not by physical efficiency create devils, or men aliens and rebels. Man's first estate did not need a new creation, or new birth. And though all ~~were~~ *natively* aliens, ~~we now~~ see some factively made nigh, some visibly and others typically, and some really. The state of the present Jews is mixed, pagan-judaical; some are pagan-mahometan, and that of papists pagan-christian. But some dwell in God, and do their works in him. Since this latter state is not native, but factive, God is not the Head of all as he is of some.

But what puts this matter beyond all reasonable doubt, is the scripture account of the polity of evil angels. Their being and polity is no fiction, though heathen denied it in the scripture notion, and some pretended believers in revelation dispute it. Celsus charges christians with an impious error, in making a certain adversary to God whom they call the devil. And Arnobius saith, "The devils were to a great degree unknown before Christ who detested them." The knowledge of Satan and his kingdom is nigh half of christianity, and yet what systems of divinity teach it? The philosophic pagans held the universe to be one kingdom in the sense of a polity, united by a kind of universal benevolence. But such benevolence cannot be *holy*, because it includes love to them, with whom the truly holy are obliged to be at *virtuous enmity* at present. The ancient religions of Persians, Egyptians, Bramins, Chinese, Tyrians, &c. all held to the existence of an evil being, the author of evil, and that he had many adherents. The manichean heresy of two supreme principles, the one of good, the other of evil, is only a corruption of the scripture account of this matter. The very existence of moral evil supposes an evil one, for the supreme Author of good cannot be the efficient cause of that evil. A sinner or transgressor is so made by himself, through an abuse of liberty, and his voluntary consent,

Another illustration of the above important truth may be taken from the specific nature and comprehension of that religion and condition God is of. His religion is sanctity, and his religionists are true theists, and the comprehension of the peculiarities thereof is theism of religion and condition. God's religionists are of his life and mind, they consort and symbolize with him in sentiment and practice. The primitive christians called themselves the *disciples* and *sect* of God. All of this religion are in society, and alliance with God; others are *atheoi, atheists, without God*. And certainly he is not the King and God of such.

To conclude the idea of God, as he is to be considered both as to his state and as to his nature: some of his perfections are vital and personal, others are imperial. His life is eternal in holiness and love; "His understanding is infinite." *He is a God of knowledge*, I. Sam. ii. 3. original, expressing the extent, variety and perfection of the divine knowledge. He is *perfect* in every vital, personal, and imperial excellency. Existing as God before any creature was made, he was as happy then as he is since: His vital and personal perfection was the same it is since creation. Justice, goodness, holiness, wisdom, power, and grace, constituted his character before they were exercised in his works, and therefore the exercise of them added nothing to the all-sufficient, and self-sufficient God, Lord and King.

From the above idea of God, his rights and dues are inferred. All piety and godliness is comprised in rendering to God the things that are God's. Matt. xxii. 21. True godliness as a correspondence to this idea, includes such honor and service, as is proper to his degree, rank, state, dignity and condition—and to his nature and personal character.

The full declaration of the rights of God belongs to the practical part of the science of sanctity; and therefore they will be but briefly mentioned in this theory.

First, of the honor and service suited to the degree, rank, state, dignity and condition of the divine Majesty.

That this glorious Personage hath *rights*, and ought to be treated by other beings according to what he is in himself, and to them, all must allow, and that every being, according to his ability, ought to glorify him as God. As to moral agents they are his creatures, and therefore of *right* and by *obligation*, his subjects and servants. An atheist speculative, if such there be, and practical, is a most odious being, as an inverter of the order of things, and can never be a good man or citizen. If God hath no rights, man can claim none as his own. Nations have been sensible of this, and have had their god, or gods, and religion, and owned that some allegiance, homage, revenue, and tribute, was the unalienable due of him whom they called god.

The honor due to God must be proper to his rank and dignity, for any other is unworthy of him, and a treating him with manifest injustice. His degree being transcendent to creatures, his rights and dues must be divine or creature-transcendent. And as he alone is God, he alone merits that honor which is the magnificent, creature-transcendent honor, worship and service of the Most High.

1. Which compriseth in it whatever is doing him real honor and service, to the exclusion of whatsoever is otherwise.

The scripture expresseth all duty to superiors by the word *honor*. Nothing must be neglected that is really honoring him, whether internal or external, by doing or suffering, abstinence or performance. This therefore includes a knowledge of him, belief in him, acknowledging him as God, and our God, confessing his name, professing his religion, observing his institutes, obeying his laws, keeping his day, reverencing his sanctuary, offering him the sacrifices of prayer and praise in private, in the family and in public, and performing the duties we owe to

ourselves or others from a regard to him, and also treating things and persons according to their relation to him.

2. His state and rank demands the *utmost* and *total* of our honor and service.

The whole spirit, soul and body, all that men have, or are, is of right his: the whole of their *estimation*, the total of their affection and intense love, *erchemcha* from the bowels, &c. Pf.

ארחמי
ללובי
ע"י
xviii. 1. original.

3. His dignity demands the *supreme* and *sovereign* honor and service of the soul. Our prime, chief, predominant, peerless, incomparable and only great love is his due, let it cost what it will, &c.

4. Such honor as is incommunicable to another without the crime of idolatry.

Idolatry is either *devotional* or *spiritual*. The former hath three branches, idolatry in *opinion*, in *affection*, and *honorary practice*. Spiritual idolatry constitutes an *evil life*, as the other doth an evil religion. Covetousness is idolatry; some make a god of their belly.

Secondly. Godliness, as suited to the *nature* and personal character of God, must be divinely holy, as his *life* is. Sanctity is his life.

1. The piety must be *true* in the *real* and *personal* acceptance to answer to the nature of God.

Truth of piety in the *real* acceptance is according to the institution of the true religion, of which the true God is the Deity; for there can be but one true religion, as there is but one God; the life it requires is after God and according to him. Some pagans were true worshippers of false gods, their religion itself was ungodliness.

Truth of piety *personal*, is when the religionist of the true God, is sincere and faithful. This is opposed to hypocrisy, as the other was to superstition.

2. Piety, as suited to the nature of God, must be according to the religion of *soul* interests, as distinguished from bodily.

The *kind* of religion God is the institutor of as *King of nations*, concerns the *bodily*, and *this world's interest* of men. But the religion of God as *King of saints*, relates to the *soul*, and the *next world's* interests of men. This important distinction appears from a survey of the law of Moses, and the same will apply to the law of nature and nations. The Jews were men having the law written in their hearts like others; they had also many revealed notices of the divine will in positive institutions, prophecies and promises of Christ to come, which were peculiar to themselves. To these the *law was added*, Gal. iii. 19. I. Tim. i. 9. Heb. ix. 1. to answer *bodily, worldly, and national* purposes, as appears from its *worldly sanctuary and temporal rewards and punishments*. It considered them as citizens of *this world* in the relations of parents and children, husbands and wives, rulers and subjects, *where* only they exist in these connections, and can be rewarded or punished for their well or ill doing in them. The Mosaic law in the letter of it was *civil religious*, and of like interpretation, and required such obedience as originates from a *birth of the will of man*. John i. 13. In this sense the young man kept it, and St. Paul lived in *all good conscience before God*, and Amaziah did *what was right even in the sight of the Lord*; but not with a *perfect*, that is, a renewed *heart*. This is *our own righteousness which is of the law*; the righteousness which exalteth a nation when rulers and subjects practise it. This is what the civil ministers of God ought to enjoin, their authority is the same since Christ's coming as before and is the same in all nations. The four *first* commands declare God's rights, the fifth the rights of superiors and inferiors, and the equal rights of all men are stated in the other five. They were a civil religious commonwealth under the King of nations, as every state ought to be. A state without an

established religion, and none ought to be established by law, but what is of *this world*, is a *headless monster*. This is a piety correspondent to the state of God as King of nations; but that piety which is suited to his nature must be spiritual and holy, by *walking not after the flesh but after the spirit*, whereby the righteousness that is in the law is fulfilled in them in the true intention of it, as of spiritual religious interpretation. Rom. viii. 4.

3. The piety suited to the divine nature must be *vital* as well as holy.

The living God must have *living sacrifices*, &c.

4. And such honor as the unrenewed are not capable of, &c.

5. The piety correspondent to the divine nature, includes *spiritual religious worship*. I. John iv. 24.

God is spirit, not a spirit, answering to *spirit* born of spirit. A spirit may exist without sanctity. Neither immateriality nor incorporeity belong to the *specific* character of God, or distinguish him from other spirits only in *degree*. *God is spirit* denotes his *vital sanctity*, or *spirituality*, if the word may be used; and the worship must be like its object *in spirit* as opposed to carnality, though the body be joined, and in *truth* that is truly, sincerely, and unfeignedly. As christians we are to *worship God in spirit*, and *rejoice in Christ Jesus*.

CHAP. II.

OF THE ORIGINAL CREATION AND KINGDOM OF GOD.

An idea of the original creation and kingdom of God, considered materially, locally, and politically. The constitution, law and subjects of that polity ; conjectures when it was created ; the Mosaic creation not the first, nor out of nothing ; neither was it spiritual nor heavenly, but natural, terrestrial and animal only ; the original and present, natural and legal state of the whole of man.

The Divine Majesty is a creator, and hath a kingdom founded by creation. No thing or being but he is necessarily existent and uncreated, and none could create itself. Creation hath been usually considered as the production of the total being of something out of nothing by an almighty exterior efficiency. This may agree to the first matter or substance of all beings and things. Eternal matter or eternal creation are inconceivable by us, and so also is the way and manner of the origination of the first matter of all things by the almighty agency of God. Neither in the Hebrew, Greek, Latin, nor any other tongue that we know of, hath the word *create* any such appropriate sense, as to express by its notation, or use, the production of something out of nothing, but is used synonymously with other words which signify only a *change* of the *nature, form, or state* of a thing or being, in which case something is *made, formed, or builded*, that did not before exist only in its pre-existent substance. Thus every house is builded by some man : but he that built all things is God : Heb. iii. 4. And the worlds were framed by the word of God, so that things which are seen were not made out of things which do appear : Heb. xi. 3. but out of pre-existent

materials in another form. The product in creation is a *total new thing*, as a house for instance, though the builder did not create the substance of it out of nothing.

All things and beings were not created at once, but in a certain order and succession, things material first, then rational and political. But what is of particular note is that all things of the same kind, and all species of beings that do not propagate their kind were made at the same time, for it is irrational to suppose a *successive creation* of the *same kind* of things and beings, for then creation might be endless, and never finished, and by some be thought never to have began.

The created universe consists of the following parts : the starry and planetary corporeal universe : the heaven of beatitude locally considered : a universe of rational beings to inhabit the same : the kingdom of God politically : our terrestrial system and inhabitants : and the new creation of God : the last will be treated of in another place, but the rest now in their order.

1. *Of the starry and planetary corporeal universe.*

As a fact it is admitted that the *substance* of all things was produced out of nothing in a way and manner to us unknown, and inconceivable ; and then the starry and planetary corporeal universe was commanded into existence in its present order. How vast these regions are, and with what beings inhabited, all are left to their own conjectures. It is supposable they are all inhabited by creatures with constitutions adapted to their climates, or are made to benefit the inhabited parts ; for the Almighty made nothing in vain. The Hebrews having no one word to express the universe by, do it by mentioning the extremities, *heaven and earth*, which the Greeks call *Kosmos*, Acts xvii. 24. the *world*, from the beauty and order of its parts. The upper extremity of the universe hath three degrees, first, second, and third heavens. All material and immaterial things and beings, whether visible or invisible, belong to the

first or original creation, excepting our terrestrial system with its aerial heaven—And the new creation of God. The parts of this creation issued from God under different characters—The first substance and physical being of things issued from God as the first *cause* and *fountain of existence*—Spirits proceeded from the Father of spirits—The holy being of rationals from *Paternal sanctity*—And their politic sociative state from the *King of saints*.

Creation effected the physical being of all things, and added sanctity to such parts as are capable of this divine impress. The first aerial heaven belongs to our system. The second heaven, which is the seat of the fixed stars, may be thought inferior to the third, where is the throne of God. In creating the planetary and starry corporeal universe, the laws of their motions were fixed, and their powers established. Here a vast field is opened to pious, truly philosophic minds, serving greatly to enlarge our ideas of the greatness, and manifold works of God, and of the infinite majesty of their Almighty Creator.

2. *Of the heaven of beatitude, locally understood, we are knowing but in part.*

Its site is in the etherial regions, and some christian philosophers of no mean fame, have thought it to be right over the *milky way*, which causes that bright visible effulgence, not otherwise satisfactorily to be accounted for. Of what materials this was built, and in what form, may be learned from St. John's description of the new heaven. It may be well thought to be most pure and glorious, as designed for the residence of the divine King and his holy subjects; in which was every thing delightful, and happifying to them, considered as their *own habitation*.

3. *When God had built his material house and furnished it, he produced rationals to inhabit it.*

Of rationals we know but two orders, viz. angels, or

cherubims, as the Hebrews call them, and what we call human souls, or spirits, which they call *ischim*.

All spirits are alike, physically considered, with only a gradual difference between them. But each species is distinguished by their vital nature in which these intellectuals exist. God as a spirit exists in the divine nature, which is vital sanctity, the life and vital substance of his infinite intellect, and is itself infinite. Angels exist in the angelical, souls or human spirits exist in the human nature, which is a vital substance and vehicle to each, or a spiritual body incorruptible and immortal, and at pleasure invisible to mortals. Since the spirits of men equally issued with angels from the Father of spirits, and are the offspring and children of God, and since they do not propagate their species by a sexual difference, or intercourse, and we shall be like or equal to angels in the resurrection, it is most rational to suppose that this was our original condition, and that all spirits were produced at once, had the same habitation, and were equally endowed with rationality, freedom, and immortality, with sanctity, and a fitness for society with God, and with one another. It is allowed that sanctity or holiness belongs not to a creature as such, yet without it no rational is fit for *society* with God. And as Christ creates none without *renewing* them in *knowledge, righteousness and true holiness after the image of him that created them*; and to *renew* is to restore what was: so God created none at first without *original righteousness*, or as aliens from his life, unfit for communion with him, or as rebellious to his government. The above reasons will not be invalidated by supposing the restoration to be *with some advantage*, because what never was cannot be *renewed, or restored, and after the image of him that created him*, if he had not been originally created in that image. That the *own habitation and first estate* of the angels who sinned were heavenly, cannot be doubted, Comp. Job iv. 18, with xv. 15. if we consider what the scripture

faith, and that heaven and hell divide the universe, and that there was no hell in the original creation of God, there being then no sinners, and consequently no prison needed for their confinement and punishment. Certainly souls are of heavenly cognation and alliance, of heavenly origin and descent ; heaven is their home, their father's house from whence they have gone out, and their renovation and restoration is their *return*. By that original righteousness or sanctity with which all rationals were endued in their first creation, is intended the *principle* and *root of holy exercises*, agreeably to the maxim of our Savior, "*Make the tree good and the fruit will be good.*" Without the *divine nature*, there can be no holy acts, any more than there can be human acts without the human nature. Humanity doth not consist in human acts, nor *holiness* in *holy exercises*, any more than the goodness of the tree consists in the goodness of its fruit.

4. *The original creation founded the original kingdom of God.*

As God formed holy rationals, for society with himself, there must have been such a polity constituted as we call a kingdom, and the relation of King and subjects, with a declaration of rights and dues, determining who shall be sovereign, and who shall be subject, and enacting the law of administration, the measures of obedience, and the reward of the same, and the punishment in case of failure.

The creation of a kingdom is political as well as real, and without such a constitution, settlement, establishment, or covenant, there could be no King, nor subjects, government, law nor justice, no kingdom nor city. The original kingdom of heaven was thus founded by God as mere creator, the sole supreme King, without any *triune* administration or subordinate rule. All rationals were the subjects, all were holy, and all happy. This kingdom of God is termed *original*, to distinguish it from the *new mediatorial* kingdom of God, Christ, and heaven, which

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now is, which is founded by God as Redeemer or New Creator.

In that God was *all in all* in the government ; all were native saints, citizens who had *domicilium in urbe*, mansions in the heavenly city, and were domestics of God's house. Then there was no sin nor sinner, no devil nor apostate, no rebels, no mediator nor redeemer. But the present kingdom of heaven is made by a reconciliation of things in earth and heaven, and recapitulation of them in Christ. Eph. i. 10. Colos. i. 20. The present design is to recover and restore all things into the kingdom of God all in all where they once were.

The constitution or covenant of life of that kingdom, subsisting between God and holy rationals, upon condition of perfect obedience, was God's holy spiritual moral law, ordained to continue life to the unexpired, while obeyed, as every proper law is. It required unflinching obedience, declared the rights and dues of God, and his subjects according to legal justice : obedience without any criminal defect, rendered the reward of debt ; and the transgression of it rendered the punishment equally of debt also, without any possibility of recovery upon the foot of law, or while the law was in force and trespasses were imputed according to law. All were capable of obeying by the strength of holy nature ; for such as fell might have stood as well as the holy angels : but being free agents, without which they could not be moral accountable agents, and *unconfirmed*, they might abuse their liberty and fall, as some in fact did. But being lapsed it was impossible for them to be restored only by the super-legal grace of the sovereign. Grace is not of the law. It is in consequence, and by occasion of the lapse of some from original sanctity, that the Mosaic creation took place as introductory to the mediatorial economy. The moral, is a royal law, and must sometime or other have been an institution to eternal life. But in this world there never was any other way to eternal life, than by the gift of God through Jesus Christ as

to come, or as come. And therefore this is not the first world in which rationals have existed, for God certainly never created souls lost, and as needing redemption from his hands, and a law to give them life.

5. Conjectures about the time of the original creation can only be of weight according to their probability.

The learned Pearson on the creed supposes it not to be impossible for something to be coeval with God, as the heavens his throne, or for the creature to be created from all eternity by a free determination of his will. Another position of his is not more admissible, "That no instant of time can be assigned wherein God could not have made the world." Causes must precede their effects, and an eternal cause of an eternal effect cannot therefore possibly be. For if the world is not self-existent, but hath its being from another, that other must exist before it, because it is impossible that what depends upon another, and had its being from it, should be co-existent with it. God as creator must be before the creature, and what was made had a beginning, and therefore cannot be co-eternal with him. When the first created things and beings began to be we are ignorant. But that all things and creatures did not begin to exist at one and the same time, there is more than conjectural evidence. There must have been some natural order, the material creation must have preceded that of vital beings designed to inhabit it, otherwise they could have had no place to exist in. Creatures of the same species and cognation must have been created together, and all that are immortal, for transduction is to supply the waste of mortality. Farther, all the parts of the original creation had an existence antecedent to that creation of which the Mosaic history gives an account, as appears from that history itself, and is supposed by the whole tenor of christianity, which designedly leads our thoughts back to what took place long before the generation of our heaven, and earth, not six thousand years ago.

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It is not to the credit of scripture to say, "That God created all things out of nothing in the space of six days, and all very good," when in the Bible we find no such thing, or any thing like it, but rather the contrary; than to say that the scripture doth not treat of the first creation, but supposes it, and begins its account with the origin of terrestrial animal things only: because this we find to be the truth of fact. A certain writer saith, "After heaven was created, and the angels; and the continued rebellion of some, and their detraction from heaven into Tartarus, it pleased God to form this earth, which had remained desolate all the time the republic of angels stood, which he made the place of confinement of the rebellious angels who inhabit the darkness of this world. And that a great space of time intervened from the first creation to this, the following words shew: *The earth was without form and void, and darkness was upon the face of the deep*: which words the divine penman would not have added, if the adornation of it, had presently followed its production out of nothing." St. Chrysost, Hilary, Cassian, and the generality of the Jews, &c. suppose an intelligible world of spirits existed long before our terraqueous globe and what belongs to it were created. Episcopus and Descartes dispute for this opinion, that this earth lay long in a chaotic state before it was thus adorned. And this will farther appear when we come to consider the Mosaic creation itself. For if what we have considered as parts of the original creation were not made before the Mosaic creation took place, they never were made, or Moses was a very faulty historian, for it will be found he gives no manner of account of them, or of any thing only as relating to our system.

Before the account of the original creation of God is finished, the *cause* or *efficient* thereof must be mentioned; and the *motive* inducing thereunto must be just mentioned also.

AND KINGDOM OF GOD.

The cause or efficient was the one person, God, called the Father, not excluding the agency of the eternal Spirit, as to some parts of it at least.

The creation of all things is ascribed to him that sits upon the throne. Rev. iv. 10. I. Cor. viii. 6. Acts iv. 24, 27. *Of the Father are all things, the Father of the holy Child Jesus. But some object to this the scripture use of the plural noun Elohim in the account of the Mosaic creation, and from hence infer that a Trinity was the Author of that creation, and of this also.* But if Elohim signifies the Trinity, as the Spirit of Elohim (the Trinity) moved upon the waters, there must necessarily be four persons creating, Elohim the Trinity, and the Spirit of that Trinity, which is one too many for even triunitarian scholastics. God made Moses an *Elohim* to Pharaoh, Exod. vii. 1. but not a Trinity. When the serpent tells the woman they should be as the Elohim, it doth not mean a Trinity. Nor is that phrase "Let us make man," or that, "Who will go for us, more to the purpose. See Luke ix. 50, and Mark ix. 40.

If the expression had been, *Let Me* make man, it would look like asking leave of a superior. If this will not do, the Holy Spirit being present will account for the plural *us*. In Job, Behemoth, a plural noun, is joined to a singular verb, to express his greatness. If Elohim signify dominion, as Grotius and Dr. Hammond say, Elohim may express the greatness and manifold power of God, as Law-giver and Judge as well as Creator. If *us* prove a Trinity in unity, why may not *me* in the first command prove a unity in Trinity; and so change them, *Let me* make man—*Thou shalt have no other gods before us*. The Jews may be supposed to know their own language as well as any else: But none of them, either ancient or modern, inspired or uninspired, ever grounded the doctrine of a Trinity on such idiomatical expressions. And in fact we trace no image of a Trinity in man, nor is he renewed after the image of them;

but him, that created him. Nor is there in God's other works any visible impress of a Trinity.

Remember thy Creators, as the original is, may be accounted for idiomatically, or it may signify God's creating them twice, first as men, secondly as Jews, as he doth us as men, and as christians. The holy and eternal Spirit of God was an agent in the original, and Mosaic creation. The completing of God's works, where the product is light, life, or sanctity, is ascribed to the Spirit. *The Spirit of God made me*, saith Job. And He moved upon the face of the waters in the beginning of the creation of our system. Yet creation is not so his personal work as to constitute any his creatures and subjects. But the Son of God was no agent in the original or Mosaic creation, there is another creation to be ascribed to him.

The motive inducing God to create was his pleasure. Rev. iv. 11.

When nothing existed but God, nothing without himself could be the impulsive cause of creation. Being good himself, of pure benevolence, he was disposed to communicate the good of existence, and its attendant advantages, to things and creatures which then were not. But although there never was a time when God was not good, it will not follow that he was always communicative of his goodness; because communicative goodness is not *necessary*, but free, and he would not have been evil, if he had never created any.

Beings void of judgment, when put in motion, act always to the extent of their power. The sun gives light and heat by necessity, without any suspension of influence at one time more than at another. But God, in creation, was under no such constraint, nor was he determined by the hope of any greater personal happiness or glory than what he then possessed. His infinite understanding directed his determinations, but he was free in his resolves and acts. And as goodness moved him to create, he gave nothing but beneficial being to any creature,

by his creative agency. And as his free benevolent determinations were accompanied with power, "He spake the word, and all were created." *Let there be light, and there was light.*

An account of the Mosaic creation must now be given, as not original, spiritual or heavenly, but natural, terrestrial and animal; not out of nothing, but out of pre-existent materials.

The truth of the above appears evident from the history itself, as explained by other scriptures, and from the Adamical æconomy, from the origin of Christ and his religion, in the divine predestination before the world was, and its designed view beyond the destruction of all the Mosaic creation.

The writer of the history of the creation, the beginning of Genesis gives an account of, is allowed to be Moses the law-giver under God to the Jews, a person of good abilities, versed in all the learning of the Egyptians, and a prophet of God. He writes it *primarily* for the Jews, then a very ignorant people, having just emerged from slavery and cruel bondage; but *secondarily* for the universality of mankind who might read it. It is not therefore written philosophically, but popularly, according to common apprehensions, as a spectator would have done who had been privileged with a sight of the whole process. The account he gives is confessedly short, but intelligible, and ought not to be allegorized as some have done, but to be understood literally according to the obvious meaning of words.

The first verse in chapter first gives the contents of the whole history of creation. "In the beginning God created the heavens and the earth." And the first verse in chapter second concludes his narration. "Thus the heavens and the earth were finished and all the host of them." Having laid down the general plan of his history, he tells us in what state the heavens and earth were before creation began. In the beginning, or commencement of that epoch he set out from,

the whole subject matter of his history was *earth*, without form and void, and *waters*, for his heaven was made by fixing a firmament or expanse in the midst of the waters, dividing the waters under it from the waters above it, which firmament is called heaven, made the second day. The matter of the earth existed before, but in a very confused state, without order and regularity : and darkness was upon the face of the deep or abyss. Here is also a plain evidence that was not the first creation, because chaotic confusion was prior to order, and darkness to light in our system, which never can be thought to be the first productions of the God of order and Father of lights. The natural state of things was like that moral state of things that existed prior to the new creation, for there is a strict analogy between these creations, considering the first as natural, and figurative of the latter : in both, the darkness was first, the light shined out of darkness, and in darkness, and the darkness comprehended it not. *I. Cor. iv. 6.* *John i. 5.* After describing the state of things before creation, he mentions the first preparatory to it, in the *Spirit of Elohim's* moving, like a fowl over her eggs or young, *upon the face of the waters*. This put the stagnant mass in motion, and prepared it for the first creative command, "Let there be light, and there was light." Longinus hath reputed this as an example of the sublime : and others have remarked that it is an expressive tautology in the original. It was natural light, the light of this world : and it was *day light*, for "God divided the light from the darkness, and called the light day, and the darkness night." And yet it was *sunless* day light, for the celestial luminaries do not appear till the fourth day. They who think this primordial light luminous particles in the chaos separating themselves, and which on the fourth day were gathered into a body and formed the sun, forget that there was already day and night, which cannot be in our world without the sun, and the earth's

diurnal rotation. It must be light from the sun, though that did not yet appear. The light could not originate from darkness, for that is unnatural; vinegar may originate from wine, but wine was never generated of vinegar. The supposing the sun to have existed before as part of a prior creation, easily accounts for this primordial light. For the chaos was in such a stagnant state that the light could not enter till the Spirit put it in motion. All before was caliginous, condensed, palpable darkness, like the air about sulphurous mountains, from whence issue black and pitchy vapors, sultry mists, and dark clouds which obscure the day and are impenetrable to the rays of the sun. The parts of the chaos being put in motion, the sun's light began to enter the first day, distinguishing it from night, and on the second day it gained farther admission. The parts of the fluid mass became more separated, the grosser subsided to make the earth and seas, the more tenuous remained above. The second day the firmament was made to divide the upper and lower waters, and is called *heaven*, all the heaven that was then created. Then an attenuation of the matter in the superior region of the chaos took place, and a partition of it was made into two distinct regions, *aerial aqueous*, and *terraqeous*. These alterations which began on the first day, and proceeded thus far on the second day, gave admission to the sun beams, and caused such a dim illumination as we observe at break of day. On the third day the waters under heaven are gathered together into one place and called the seas, and the dry land appeared which is called earth. Out of the earth are produced grals, herbs, and trees: and all this time it grew lighter and lighter, when on the fourth day, all vapors being dissipated, the sun, moon, and other luminaries, appeared in their order, garnishing the firmament. The sun's creation is only a relative making of it, so as to become a luminary to our terraqueous globe, which it could not be while it remained in its chaotic state. As a matter of

faith the sun and other lights were really made, but he faith nothing of their then creation, and the sun's being made central to certain supernal orbs which are known to exist, and revolve round it. All the parts of this creation are for the conveniency of our system, the boundary of it. The Mosaic earth consisted only of what is sublunary, *the earth standing out of the water, and in the water, the world that perished by the flood, and is to be destroyed by fire.* II. Peter iii. 6, 7. Since the whole Mosaic world was created out of his chaotic earth, if his creation includes the whole universe, then all the celestial orbs were extracted out of this dark confused abyss, the globes of fire were made out of muddy water, and a little earthy dirt no larger than a point compared to them. Such an origination is unnatural, and the generation of heavenly things from earthly is akin to the atheous hypothesis which originates life, and mind, from dull matter. Nay, the heaven of beatitude, if *then* made, sprang from this chaotic earth; and it was *then* made, or never, if this was the first creation. Where do we read of the creation of angels or human spirits in the first six days work? Nay, we read of their being spectators of it, *singing together and shouting for joy, at the laying of the foundation of this earth.* Job xxxviii, 7. On the fifth day fish and fowl were made out of the waters. And on the sixth day, cattle, creeping things, and all beasts out of the earth, and last of all, man out of the dust of the ground, with the same breath of life with other beasts, and no pre-eminence above them only as having dominion over them, Eccle. iii. 18, 19.

He gives no account of the creation, or even existence of the heaven of happiness, of angels good and bad, or even of the spirit of man. Such total silence in these respects is not a mere negative proof that this was not the first creation of God. Because the business of an historian, as a good judge, Livy, faith, is *enarrare res gestas*, to relate things transacted; and, it may

be added, according to their order and importance. If this creation was out of nothing, and extended to all beings, and things, it is impossible to vindicate Moses from criminal deficiency, in omitting the weightiest matters, and most important to be known, and dwelling upon what was comparatively trivial. If he undertook to give an account of the whole creation and kingdom of God, no man could do worse unless he had written falsehood. He gives no account of the first matter's origin, and leaves all to conclude his chaos might have been eternal, writes nothing of heaven or rationals, their state and condition, of the heavenly bodies, their greatness, numbers, situation, inhabitants, furniture, &c. Had they been subjects of his history, he must have described them as minutely as he doth terrestrial animal things. For certainly the city of God, his throne, the celestial paradise, the glorious angels, and celestial spirits, their polity, law, and government, and the lapse of Devils, were as worthy of his descriptive pen, as the earthly paradise, the animal Adam and his wife, fowls, fishes, beasts and plants. But, if his creation was only of our terrestrial system, and of earthly animal things, and even considers man as then made only an animal, though their chief, he hath done well, he is intelligible and consistent, as our hypothesis renders him. It is from other scriptures and not from the history of the Hexameron, that we learn the existence of angels, of devils and their lapse, and even of the spirit of man within him distinguishing him from beasts.

The Mosaic account of the creation, state, and æconomy of Adam, as compared with other scriptures, confirms the truth of the above hypothesis. See the account in Genesis, second chapter and seventh verse. Made out of the dust of the ground, of the earth, earthy, I. Cor. xv. 47. and by the Lord's breathing into his nostrils the breath of life, he became a *living soul*. The original *Nischmath Chajjim* is applied to all living

creatures, they all have living souls equally with man, all *one breath*, and man hath no preeminence above them, Eccles. iii. 18, 19, 20. only as the breath of life was breathed into his nostrils. The breath of life is the breath of respiration ; man dies by breathing it out, or yielding up the ghost or soul. Job xxviii. 3. Gen. xi. 17. Job xii. 10. Ps. civ. 29. cxxxv. 17. cxlvi. 4. cl. 6. Isai. ii. 22. Jerem. x. 14. Hab. ii. 19. Acts xvii. 25. Lam. iv. 10. &c. We, as existing in this world, consist in *spirit, soul and body* : but man ranks with beasts in his present estate, that God might manifest him, he was made and placed among beasts : and what is common to man and beasts is no part of the human nature, that belongs to the spirit which goeth upward, and not to the soul and body. And thus Adam was made, as it is written, a living soul, a natural, earthy, animal man as distinguished from a spiritual man, and corruptible as distinguished from incorruption. I. Cor. xv. 45, 46, 47, and 50. Acts xvii. 28. Heb. ii. 14. *He had not the spirit*, for no natural man hath, or receiveth *the things of the spirit*. An immortal spirit coming from God was then made partaker of flesh and blood, as it is now in all the successive generations of men. But it was not then made. It now returns to God who gave it when it leaves the body, which proves its prior existence, as he could not give what was not, nor could that *return* where it never was. As spirits, we are the offspring and children of God. Adam is expressly said to be a *figure, type, of him that was to come*, Rom. v. 14. even Christ a spiritual man. A figure or type of a spiritual man is not spiritual, any more than shadow is substance, or nature is grace. This determines Adam's character as head of his descendants in nature only, and things natural. Being a natural man, he was innocent, but not holy : he was also upright, but human uprightness is a state between sin and holiness, but is not the latter, any more than the human nature is the

divine. *The image of God, man* was created in, consists not in immateriality or intellectuality, for then the devils would be in his image as spirits. It was not God's holy image, it belonged to God's *state*, not to his nature; and whatever it is, man never lost it, but retains it now. Gen. i. 26. ix. 6. I. Cor. xi. 7. James iii. 9. It is his dominion over creatures: *Man is the image and glory of God as the head of the woman.* Noah had his dominion over beasts extended to their lives which Adam had not. In Adam we see only a natural man, terrestrial and animal. His body was corruptible and mortal, else it would not have been placed where it was. What divines have written of his *wondrous knowledge*, his skill in philosophy, and his amazing sagacity in naming the creatures, amounts to nothing when we read the history of him. His naming of the creatures from their obvious qualities and not their internal natures, was like a farmer's naming his stock. He had every thing to learn, as either naturally or supernaturally taught of God, especially speech and language: and was wholly destitute of experience. Being alone, and as the principles of both sexes in him were undivided, and God having formed the earth to be replenished with human animals for immortal spirits to be united to, for their manifestation and vindication into the liberty of the sons of God by Christ foreordained before that creation, out of Adam sleeping God took a rib and builded a woman, and by marriage made her a wife. There is no more account of the creation of the woman's spirit than there was of the man's. Traduc-tionists may say where it came from. Moses observes they were both naked without shame, which argues innocence: children now being naked feel no shame till they know good and evil.

The œconomy or dispensation Adam was under, every way corresponds to his before described nature, state and character. We read not a word of any covenant of life subsisting between

God and him upon condition of perfect obedience, made not only for himself, but posterity. Not a word of any promise of eternal life. Innumerable airy castles have been built upon the baseless foundation of representative, hereditary, or traduc-tional holiness, immortality and happiness in case he had stood, and of the like sin, mortality and misery by his lapse. Some-times a promissory settlement is called a covenant, but it is a covenant of one party only. Such an one God established with Noah and every living thing, not to send another flood upon them. But the transaction with Adam did not amount even to an express *promise*. There is only a *positive prohibition* of his eating of one tree, under a certain penalty, and a per-missive command of eating of the others, especially of the tree of life. Gen. ii. 16, 17. The command is first given, *Thou mayest eat*, and the prohibition is by way of exception. This is the famed *covenant of life*, the first *covenant of works*, consist-ing in doing nothing, the *Shibboleth* of *scholastic* orthodoxy, of which thousands of volumes have been written, taught to chil-dren in catechisms, and handed down from old father to young father with an anathema if not believed. But the account Moses gives is simply this. Adam, an innocent, natural, terrestrial animal of the human species, the only one existing, and just come into being to begin a new world, without sin and without spiritual life, and also without the experimental knowledge of good and evil, is commanded to eat of the fruit of all the trees of the garden wherein he was placed to dress it, one tree only excepted upon the penalty of death, or returning to the ground or dust from whence he came. By having an immortal spirit added to his animal part, he was under moral obligations to love his Maker, and his neighbor when he should have any : yet he is left to the direction of the law of his mind as to these matters, and for his trial forbid to depart from in-nocence by eating of a particular tree. The nature of the

prohibition shews what his state was, as it tries his obedience by restraining his natural appetite. That he was in his own nature mortal is most evident, for as flesh and blood he could not but be liable to die in the natural course of things. This course of nature was under a particular restraint, or suspension during his trial, so that while he was innocent he was not to die. But upon his departure from innocence, that restraint was to be removed, and death was to come on him penally, as it would have done naturally, had there been no suspension. Nothing is promised him positively. What he needed was the divine nature or spiritual life, as the placing before him the tree of life, a type of Christ foreordained to come, shews. He was partly in the situation Solomon placed Shimei, who was not to die for his treatment of David, and who was under the same obligations to loyalty that others were, and liable to die naturally, but the day he departed out of Jerusalem he was to die *penally* for that act, his desert of death for his former conduct was suspended by David's promise, and he was put upon a new trial.

The lapse of Adam confirms our idea of his nature and state. The lapse is introduced with an account of the serpent represented as the tempter.

Now it was really the Devil who was the seducer: our Savior saith he was a murderer from the beginning, and so was lapsed into this world, from his original standing in the kingdom of God. All accounts of the devil's lapse, short of a total apostacy, are unsatisfactory. It is said they *sinned*, kept not their *first estate*, but *left their own habitation*. They became transgressors of God's holy royal law, and rebels. Our Savior saith, "He abode not in the truth," If pride or envy, which are mere personal qualities, had been the devil's sin, he would have sinned alone, or with a few select companions: from the numbers concerned, it appears to have been *ambition* in their

chief, who by his subtilty gradually drew others into the revolt from the divine government. He sought to be like the Most High, not in his *nature*, but in his *state and sovereignty*. That Satan aimed at a sovereignty and divine sovereignty, his titles, the prince and god of this world, shew. He saw this world lie vacant in its chaotic state, where he hoped to erect his diabolic empire, and render it a tolerable habitation for him and his confederates. His sin involved in it a criminal appetite of unsubject dominion and unbounded liberty out of God's kingdom. This is the aim of the heads of revolts from government. It is absurd to suppose that he expected to abide in heaven, nor did he desire it, but left it and drew after him many others. It is also absurd to suppose battles fought in heaven, or that Satan was hardly conquered, and driven out by Messiah. He knew the Almighty too well to hope to maintain his domination in heaven. There was no Messiah only in fore-ordination, which precludes actual being, to be chief general of the eternal King. Seeing this part of the universe unoccupied, he cast an ambitious eye on it, with design to erect a kingdom and godship here, independent of the most High, and so left his own habitation to lord it here at large. Disaffection to the government of heaven, and impatience of subordination, with an unbridled desire to be chief himself, put him upon this project. Like Cæsar he could not bear a superior, but had rather be first in a smaller, than second in a greater kingdom, and this he expected to effect in this world, and so left *that*, to gratify his ambitious designs here. What led that once holy and happy being to this audacious project was a contemplation of the sovereign estate of God, which raised a phantom of the like in himself, and this being unchecked in its first conception, ended in his sin and ruin. This is the more probable, as this world is Satan's kingdom of choice, and he is the god of it: though it is also his *prison*.

and will be the place of his punishment. It is the fate of sinful projects to serve as a punishment to the projector even when his desires are gratified. He left heaven as protestants did Rome, but not for so good a cause, fugit, et fugatur, he went out and was expelled. Here we find him with his spiritual wickednesses in high places, epou raneos, aerial heavenly powers; here he was from the beginning; how long before we know not. And the placing Adam in a kind of local subjection to him, though in a paradise, was no such enviable a situation as some have imagined it to be. The accommodations are pleasant and commodious to animal nature, but excepting in its types and figures, it was as destitute of all solace to an holy spirit, as the wilds of Siberia, or the deserts of Arabia are to animal life. Where is the bread and water of life for holy souls? It was accessible to Satan as the event shews, and man made but a feeble resistance to keep him out, or his own standing.

The preceding account of the lapse of devils was introduced because Moses in his account of man's lapse attributeth his seduction to the *serpent* who deceived Eve, as what led to man's fall.

"Now the serpent was more subtil than any beast of the field which the Lord God had made, and he said unto the woman," &c. Gen. iii. 1, 2.

It is certain the old serpent the Devil was the tempter and deceiver, for we so read in other places. The reason of his being introduced here under the name of a serpent is, that none but terrestrial animals had then been created or even mentioned; to preserve an uniformity a serpent in *name* is brought in as the tempter of man, who as then made was an animal, yet both were more than mere animals. The serpent is here considered as the symbol of Satan, as the lamb is of Christ, and the dove of the holy Ghost. As the natural world was divided into darkness and light, so was the animal, into clean and unclean beasts, and

the vegetable, into salutary and noxious herbs and plants, each good in their kind ; but the evil were restrained from acting their natures to the hurt of any while man was innocent. The serpent was an evil beast then as he is now, and good in his kind ; he would not be a good serpent without subtilty any more than a lamb would be good without meekness, or a dove without harmlessness. The specific natures of beasts were the same then as now : Lions, tygers, wolves, sheep, lambs, were as they are now ; yet by a providential restraint they lay down together without hurting one another, and if no sin had entered, the lion by a change of nature would have been brought to eat straw like the ox. *Isai. xi. 6, 7. and lxxv. 25.* The scripture represents rationals under the name of animals whom they resemble in some qualities. The serpent is Satan's kind of animal, as the lamb is Christ's. Naturalists speak of him as an eminent subtilist. Now it was the serpent taken *specifically* and *comprehensively* that tempted Eve : as it was the lamb taken *specifically* and *comprehensively*, that taketh away the sins of the world. And it is as absurd to suppose that it was the brute serpent in one case, as it would be to suppose it was the brute lamb in the other. It was a rational discoursing serpent, for *he spake unto the woman, &c.* If the brute serpent had spoken or Satan in his shape, it would have been a prodigy, and have frightened Eve to her husband, and defeated his project. She knew serpents could not speak or hold discourse ; their organs are more unfit for it than almost any other creature. And it is ridiculous to imagine the serpent was different from what he is now, that he crawled up the tree, eat the fruit, and assumed a more shining form, and spake as an effect of that eating.

If such a representation may please children in a *Primer*, it is shameful for sober Divines to put it into a *system of truths*. Though no celestials or infernals were at that time made, the woman knew there were such beings, for the serpent tells the

woman they should be as the Elohim. He knew she understood him, or else the motive would have been vain. It is likely these Elohim had frequent intercourse with Adam and Eve, while innocent, in some shape approaching to human form, Satan in whose territories man was placed, though in a garden, takes advantage of this circumstance, and takes a form familiar to the woman, *like to an angel of light*, for so he tempts the innocent successfully, yet with some badge or mark by which he might have been known, if her eagerness to hear him, or desire of the fruit, had not prevented her taking notice of it. Whether this badge of cognizance was external like that of the *slaven foot*, as the learned Mr. Mede supposes, or was to be known by what he suggested, is not for us to say. Though the supposition of that author is reasonable, that none from the other world are permitted to appear here in such a disguise to our hurt, as that the evil cannot be distinguished from the good. This may be laid down as a certain rule, that if any chief devil, sub-devil or devil's imp, in any shape, whether of an angel of light, or minister of Christ, contradict the Almighty, as the serpent did, or Christ and his word, it is evidence enough to all true saints who and what they are. If the woman had minded this she would have been safe: She was off her guard, being innocent and inexperienced, like other females since, and knew not that she had to deal with a serpent full of subtilty, but void of harmlessness. He *beguiled her*, and being *deceived* she did eat. If Satan had made an organ of the brute serpent there would have been two tempters, whereas there was but one. If it had been written, "Now the lamb was more meek than any beast of the field which God had made, and he said to the man or woman I will save mankind," would a christian understand this, either of a brute lamb, or of Christ in his shape, or using it as his organ? The woman, thus beguiled and deceived, eat; but what induced the *saint* Adam, as some suppose him to be,

to comply? Mere uxoriousness. Here the ungracious confidence of strong infidel men may triumph over the weaker woman as they do often serpent like; but another *woman, a virgin*, will hereafter be introduced on the stage as the occasion of infinitely more good to men, than Eve was of evil. Sin entered our world, as St. James describes its actual commission since by every individual, only in the room of his *lust*, put natural desire or appetite, which was in itself innocent, and the fault lay in not controlling it within the bounds of his Maker's command. This was Adam's original sin: and every person's actual departure from innocence, is his original sin, and introductory to all that follow. The enormity of this sin hath been greatly exaggerated, and poor Adam and Eve have been loaded with execrations by persons much worse than they, and have been thought hard of by persons much better. Make as much of it as any can, it was only against a positive prohibition under a temporal penalty, like to that inflicted on the Corinthians, death without mercy or reprieve, I. Cor. xi. 30. which would have come on him naturally in time, if the tree of life had not prevented. It was no total apostacy, or any fall from grace, but from innocence, as every person's first actual sin is. It was not like many other sins which are less thought of, as changing the object of worship, crucifying Christ, &c.

St. Augustin saith, "Job, half dead on a dung hill, resisted the temptation of his wife, while Adam in paradise complied with the sinful motion of his." And here we see the difference between the power of innocent nature, and that of grace even though in a body of sinful flesh subject to biles and sores. The malignity of this sin hath been heightened by a wrong idea of man's state, leading to wrong apprehensions of the penalty and its consequences. He hath been thought to fall from a spiritual and even celestial condition, though in an earthly paradise, to be subject to spiritual and eternal death, and to be the unfeeling

destroyer eternally of unborn millions. Nay, some have not scrupled to affirm, that there are infants in hell, doomed to welter under the scalding drops of God's wrath forever and ever, for his sin. Such things surprise one who looks into scripture, and finds no image of God lost by man at all, nor any curse pronounced upon him, but only upon the serpent, and on the ground for his sake. What was *natural* and would have taken place but for the restraint on the course of nature, becomes penal by the removal of that restraint : and what might have been changed for the better becomes established as it now is.

The first consequence of their departure from innocence is, *that their eyes were opened, and they knew that they were naked.* They were before naked and not ashamed, because innocent, but now they attempt through shame to hide themselves. They act like children who know they have done mischief. And being called to account, make an honest confession of the matter as it was, and answer with the utmost simplicity. When Jehovah Elohim had traced the sin to its author, he proceeds to pronounce sentence upon the serpent, and curseth Satan in his symbol. Execrations extend to all of their *kind* : and as to the brute serpent what was *natural* became penal. No alteration is produced in his nature, gait, or food. If the curse had affected the serpent in these, it would have fell heaviest upon the most noxious to man, whereas the reverse is true, as these are the most erect, and eat the least dust with their food. " You are naturally a creeping, odious creature, and by creeping upon your belly exposed to lick up dust with your food, Isa. lxv. 25. this shall be the penal establishment of your nature for the continual instruction of man." But as to the old serpent it had a further reference, " You are the most detestable and execrable of all rationals naturally ; you merit the curse for your seduction of spirits, and for this additional

wickedness, spiritually you are a grovelling wretch, you and your generation of vipers go upon your belly, minding earthly things, feeding upon what is no better than dust and ashes. Be this your doom by way of penal settlement, be as you are, and you cannot be worse, a serpent." The other part of the serpent's curse is predictive, "And I will put enmity," &c. Luther and some others have called this the gospel in miniature, but it was gospel preached to the devil as part of his doom.

If Adam and Eve heard it, it was consolatory to them : but it is never quoted in the New Testament, because it was no promise to man. Literally it put enmity between the woman and the serpent : women have a greater antipathy to them than men, and naturalists say they have the like to women ; that the sight of each other shocks both ; their humors are poisonous to one another, her saliva to him, as his bite to her. "And between thy seed and her seed," the serpentine and human species. "It shall bruise thy head and thou shalt bruise his heel." Men aim at the serpent's head, the seat of life, and they revenge upon the heel, the part that hurts them. The Cerastes lies in the sand, and bites horses and travellers heels. Gen. xlix. 17.

But the woman in the sense of *eminence* is the Virgin Mary, her seed is Jesus born of her without the concurrence of man. He bruised Satan's head, gave a deadly wound to his empire, when he suffered in the heel of the flesh. Mystically the woman is the church, her seed are all saints born in and of her, between whom and Satan and all his adherents there is a bitter enmity. The woman's doom, "I will greatly multiply thy conception," &c. only makes what was natural, penal, and what might have been changed for the better if, she had not sinned, become unalterably fixed. She was naturally subject to her husband, being made for him, and not he for her. I. Cor. viii. 9. But this became penal for being first in the transgression. I. Tim. ii. 12.

Lastly, man's doom, "And unto Adam he said," &c. Here is all the temporal, spiritual, and eternal punishment of Adam's sin on himself and descendants. What would have been the course of nature is made penal, and what might have been otherwise established if he had not sinned, is settled to his disadvantage *as to this world*, but as to the *next world*, it is a wise and benevolent constitution, causing more to seek to return home, than would have done, if all things had been more agreeable. Natural evil becomes a moral good. It was only temporal or natural death, threatened and inflicted, and affected only the animal part that was then created: every son and daughter of Adam suffer it; and Christ delivers none from it, and restores to nothing possessed in Adam, but to something better. That a natural man should induce on himself and his descendants spiritual and eternal evils, or have been capable of meriting like benefits, is contrary to reason and scripture. He had nothing spiritual to lose, had no promise of what is eternal if he obeyed. "And thou shalt surely die," amounts to no more than, "Dust thou art, and unto dust shalt thou return." As Adam was only a figure of Christ, so were his things figurative of spiritual. If he had never sinned he could no more have conveyed the divine life by ordinary generation, if he had been possessed of it, as he was not, than he could have created a world. The doctrine of representative, or hereditary sin or holiness, merits contempt. The regenerate now cannot beget holy offspring, much less could the natural animal Adam. As our evils in nature come by the first Adam, so our spiritual good, come by the second, and this shews how, not as was the offence, so also is the free gift, but that where sin abounded unto temporal or natural death, grace doth much more abound unto eternal life. Rom. v. 12. to the end.

The restraint laid upon the course of nature during man's trial being removed upon his sin, the reign of concupiscence is

animal nature is introduced, and what was *innocent*, became *sinful* flesh : a body of sin and death is our natural inheritance from him. It may be considered as our infelicity but not our fault, and it may be the occasion of greater good : but if it occasion us to follow his steps, it becomes our own sin, and we must die for it, except the grace of God, Christ's redemption, and our repentance, prevent.

After God had pronounced sentence upon the man and woman, he clothes them with coats of skins of beasts slain, most probably in their rencounters, through the enmity now suffered to operate, for sacrifices were not yet introduced.

He next expels them their garden with these ironical words, "Behold the man is become as one of us," &c. If they had incurred spiritual and eternal death for themselves and all their unborn race, he would never have treated them in this ironical manner. Being expelled, he sets cherubims with a flaming sword turning every way to keep the way of the tree of life. This tree we suppose was placed there to remind them of the life their spirits had lost, and now wanted, and that it was only to be recovered by Christ, whom it typified.

The history of the bible ascends no higher than to a typical introduction of christianity, nor to any creation but what was connected with that introduction, and it not only infers *that* not to be the first creation of God, but also that the spirits of men not being then created, but before produced, were now lapsed into animal bodies, whereby the creature is subjected to vanity by God, not willingly, for their renovation and vindication into the liberty of God's children.

That souls are now lost is evident in that Christ came to seek that which was lost : and it is certain God did not create them lost. How to account for this loss hath puzzled divines, and they have attempted this by three modes of the origination of human spirits : see Dr. Doddridge's Lectures, and Dr. Edward's Theologia Reformata, and others.

These three modes of the origination of human souls or spirits shall be enquired into, and every one be left to follow the full persuasion of their own minds.

The first hypothesis is that of the traduction of the spirits of men in conjunction with their souls and bodies.

This supposes the whole of man was created in Adam, and that according to the constitution of God, he propagated whole spirit, soul and body. But it hath been validly proved that the immortal spirit was not then created either in Adam or Eve, nor is there the least intimation in that history that they have spirits by any thing then produced. They were of the earth earthy, with living souls, and so were other animals. Eccl. iii. 18, 19, 20. A sexual difference in spirits, and their union by marriage, and propagation of their species by a conjunct seminal vital principle, are all unrational and unscriptural, and contrary to all our ideas of spirits, rendering them divisible and corruptible, and material. God is ever represented as the Father of spirits, and men only the fathers of our flesh. And it is as absurd to suppose the latter to be fathers of our spirits, as it would be to suppose the former to be the father of our flesh. Besides, if this was the case, the unregenerate would propagate the unregenerate, but the regenerate would propagate regenerate children, because if every like produces its like, they must beget such as are like themselves at the time of propagation. And if Adam begat Seth in his own likeness after his regeneration, he was an holy seed like to Abel. This is the carnal hypothesis of such as think that if Adam had stood, he would have conveyed eternal life and happiness to all his posterity by natural generation, but since he fell he conveys spiritual and eternal death to them as their federal head by a special constitution of God. This confounds the births of bloods, of the will of the flesh, of the will of man and of God. God could have no human sons or daughters but through the will of man.

The constitution of God reaches to only animal and terrestrial things, that every thing should produce its likeness.

The second hypothesis concerning human spirits is that of their successive or immediate creation. That it is created by infusion, and infused by creation, is the opinion of many, as well as the two before mentioned Doctors.

To this it is objected that neither Adam's spirit nor Eve's were made in the six days creation : but if they were God did not finish creation in the six days, but is continuing it ever since, without any account of its beginning in them, or being continued in their descendants. A main objection to this is, that it doth not solve the difficulty that is to be got over, even how they come to be now lost. For they must be created *with or without original righteousness.*

If they are created with holiness, and have the life of God, or the divine nature, when they enter these bodies, why are they so unequally yoked ? why have they not spiritual bodies, and a celestial habitation ? and why are they locally subjected to Satan, the god of this world, placed in his territories and *beneath* him ? These are questions that have not been, and cannot be answered, consistent with the goodness and even justice of God. To make them holy and expose them as they are here, for nothing, is very unlikely He would do.

But if they are now created without original righteousness, or God's holy image, which is the opinion of many, it must be in a state between holiness and sin, that is of innocence, or in a state of sin.

The former of these suppositions, viz. that they are now created innocent when they enter these bodies, hath been proved to be contrary to the original state of all rationals, as they could not then be fit subjects of God's kingdom, or of society with him.

The more usual and general opinion among the self-reputed

orthodox is, that the souls of men are now created without sanctity, in a state of sin and misery. They say the sin of Adam is propagated morally by imputation : that he was a representative and federal Head of his posterity, and that by his sin he merited for all his offspring the destitution of original righteousness, and that God, in creating spirits, deprives them of it, imputing Adam's sin to them, which deprivation is on God's part punishment, and on their part sin original, being the want of that life which ought to be in every soul, and they suppose to have been in Adam's soul.

The whole of this fabric is baseless. No such federal headship ever did belong to Adam : and no such imputation is scriptural or just, nor was Adam created holy. The imputation of one man's sin and virtue to another is no doctrine of scripture, nor is it agreeable to reason, nor is it just. Adam was only the *natural head of men*, I. Cor. xv. 46. and therefore none-but natural evils descend to his posterity through his default. That he should be entrusted with the fate of all souls which never existed in his soul, any more than his soul existed in theirs, is absurd to suppose : or that a natural animal head should be constituted a representative to them in spirituals when they never chose him, be made sinners by a crime they did not commit, never consented to, are sorry for, and condemn, and would have prevented if it had been in their power, are sentiments so shocking and absurd that a name is wanting to express them by. But what is worst of all, the holy God is brought, in creating souls graceless and children of the devil, to increase his enemy's subjects, and replenish his empire with rebels, and also inflicting upon them the dreadful plagues of spiritual blindness, pravity and death, the loss of God, and heaven, and subjection to hell, who had done nothing to deserve it, and who had rather have their spiritual concerns and eternal interests in their own hands, than in the hands of any creature. By

this scheme the holy God is made the author of sin by way of physical efficiency : For if the question is asked, how came these souls thus marred ? the answer must be, God made them so ; and sin, which is as personal as identity or consciousness, is made transferable like goods and chattels. Faith and repentance, ignorance and knowledge, might be imputed as well as sin, when they are inherent in one, so as to belong to another. And when transferred, not adhere to the first, but cleave to the last. For if one's sin is imputed to another, he himself ought to be free, because it is unjust that the same sin should be accounted for twice by two different persons, when but one was the committer, and the other had not made it his own by any past act of his. What one hath done may be the occasion of actual sin in another, and until then it is not imputable.

The third way of accounting for the destitution of spiritual light and life in the spirits of men, as now coming into the world, is by supposing the preexistence of souls, and their lapse from original sanctity, antecedent to their partaking of flesh and blood.

This was the most ancient and generally diffused hypothesis in ancient times, and under different forms and with some errors mixed therewith, was almost or quite universally entertained. It is chiefly through a faulty notion of it that many moderns have rejected it. To prevent the charge of novelty many eminent pagans, jews, and christians, might be produced, and also as authorities, if there was any authority besides reason, scripture, common sense, and the analogy of things. Pythagoras, Plato, Aristotle, Trismegist, the Egyptian Gymnosophists, the Indian Brachmins, and Persian Magi, Empedocles, Cebes, Euripides, Euclid, Tully, Virgil, Hippocrates, Galen, *Plato-*nus, Proclus, Jamblichus, *Cerdan*, *Frælix*, and the writer of the wisdom of Solomon, with the generality of the Jews. And among christian fathers are Clement, Origen, Arnobius,

Prudentius, Synesius, &c. on this side of the question. And rightly stated, this doctrine appears to be the truth. That all spirits were produced at once, all with original righteousness, each independent of the other, that heaven was their native place, the holy, spiritual, moral law, the covenant of life, between God and them, and that some angels, and all that order of spirits called human souls, fell, and lost the divine nature in which they existed. And these are the children of the Father of spirits, now made partakers of flesh and blood, the creature subject to vanity not willingly, by God in hope of deliverance from the bondage of corruption, by the renovation and redemption of Christ, who came to seek and save what was lost: This hypothesis accounts for the silence of scripture history concerning the creation of spirits, and viadicates the character of God, and the faithfulness of Moses as an historian: This best agrees with the economy of Adam, the spirits and bodies of men are more equally yoked, and the wisdom, goodness and even grace of God, are hereby most illustriously displayed. It gives us just and rational ideas of the original creation and kingdom of God: and the holy, spiritual, moral law, hath its proper place as once a covenant of life between God and rationals, which it never was in this world. It accounts for the foreordination of Christ before the foundation of the world, and our being chosen in him from that time. It rationally accounts for all symbols, figures and types of Christ, and heavenly things in the paradisaical economy; and even for the whole Mosaic creation itself as a figure of the new creation of God. Every thing in that creation is terrestrial and animal, formed out of preëxistent materials in a chaotic state. The shining of the light out of darkness typifies Christ's shining as the light of the world, in the darkness of man's unregeneracy, and the darkness comprehending it not. The *sunless* day light before the appearance of the natural sun, fitly represents the

obscurity of old testament times as to spiritual light, till Christ the sun of righteousness arose ; as that light came from the sun not yet shining through the chaos, so also all the spiritual light of men there proceeded from Christ the true light, as to come. This also accounts for the priority of darkness to light, the existence of natural evil in the Mosaic creation, the difference between the kinds of beasts and plants, evil and good, poisonous and salutary. The figures and adumbrations in paradise look backward and forward, the earthly paradise itself figured the paradise above that had been lost, and that to come which Christ restores to : man's innocence was a figure of original righteousness lost, and of *renewed* holiness to be expected. The tree of the knowledge of good and evil, adumbrates the original sin of rationals and its bitter fruits, as the tree of life doth that life of God souls were alienated from, and its restoration by Christ, who came that we might have life. These and many more correspondences are not accidental but designed, not unmeaning but instructive. Here we see how more is gained by Christ than was lost by Adam : and where the prodigal was before his return, what occasioned his return, even his uncomfortable situation in a strange land, the citizen he was joined to, even the god of this world, and that his return is not to Adam's paradise, but to God and heaven. Here the lost sheep was in the fold of God before it strayed, and not in Adam's paradise, which was no place of security from the jaws of the roaring lion, or the wiles of the subtle serpent. This world never was designed as a habitation for holy rationals, but for the trial of such lapsed rationals as we are. It is now, and was from the beginning Satan's territory ; within its boundaries is all the hell that ever was or will be. II. Pet. iii. 7. Here souls are in exile and banishment, as appears from the common language of mankind, even when the speakers think or mean not so. We find it in authors that

heaven is our native place, that good men at death go home, &c. Divines have attributed a heavenly, spiritual, holy condition to Adam, and have supposed he fell from such a state, which his earthly paradise by no means was. Sober persons have thought souls heaven born, that their cognation and affinity is with things supernal, and certainly they once dwelt with their kindred things. And as to scripture proof of this doctrine, besides what hath been advanced, we read of morning stars and sons of God, joyful and tuneful spectators of this world's creation : Job xxxviii. 7. And these sons are no doubt the children partakers of flesh and blood, Heb. ii. 14. for flesh and blood doth not constitute them the offspring or children of God, but ranks them with beasts. Eccles. iii. 18, 19, 20. Rom. viii. 19, 20, &c. It appears the disciples were of this opinion in their question, "Who did sin, this man or his parents, that he was born blind?" And our Savior's answer denies not his preexistence, but corrects an error too commonly entertained, that sins in a former state were the causes of his blindness in this. John ix. 3. The truth is they are sent here not to punish but restore them. We are subject to more evils than can be accounted for by the lapse of Adam. Divines have tried long enough to effect this with their irrational and unscriptural schemes. The little frivolous objections, that none remember their lapse or existence in their prior state, that it is unjust to punish us for what we are not conscious of, &c. operate as strongly against any punishment for Adam's sin. But men do suffer for what they do not remember, as natural and temporal evils for Adam's sin. When any suffer in a *course of law*, the crime must be noticed, evidence produced, and they will be conscious of it, if guilty : but the case is otherwise when they are punished in a *course of nature*. We are not sent here to punish us temporally for Adam's sin, yet we suffer the consequences of *that*, and of the

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loss of original righteousness, and will forever suffer them until renewed and restored by Christ. The want of holiness is an incapacity for heaven, and it is better to suppose it comes by our own fault than to attribute it to our Maker or to Adam. There are many mansions in God's creation where these spirits may be now existing, and suffering the natural consequences of their present loss, waiting their turns to enter bodies of flesh and blood fitted for them to take their trial in, according to the present benevolent constitution of God. We know not how separate spirits act, remember or are conscious, yet the penal evils we now suffer, infer more criminal evils than can be accounted for by the lapse of the earthy Adam, and so serve to confirm the above hypothesis. As it is, every one is left to judge for himself, and to be fully persuaded in his own mind God's present kingdom of heaven is new and mediatorial, there must have been an original kingdom prior to this. And as Christ is come to restore all things, and we are restored to nothing in Adam, it must be to something prior to him, and therefore the Mosaic creation was not the first creation of God.

From the premises in this chapter may be inferred the present natural state of man, which is his *heathen* (Mat. xviii. 17.) *condition*, into which the lapse of souls and the lapse of Adam in conjunction have plunged him.

1. It involves in it ignorance of God in his true character.

The unregenerate and regenerate have not specifically the same God, any more than jews and christians have the same Messiah, or mahometans and christians the same paradise, &c.

2. Men are naturally without God in the world. Eph. ii.

19. The best among heathen were only human moralists, and the worst diabolists. I. Cor. x. 20.

3. Men naturally are carnal in a state of death. John iii.

6. Rom. viii. 6. They derive in the course of nature a *body*

of *sin and death* from the first Adam, called also *sinful flesh* : which is a vital nature spontaneously parturient of sin, in which no good *dwelleth*. Rom. vii. 18.

This death in trespases and sins is a destitution of and alienation from the life of God, and a subjection to such evils as are death to the spiritual life of the soul. Natural death only comes by Adam, spiritual death is the soul's loss of the divine nature : the second death comes for rejecting the second Adam. Men are represented as dead when the gospel is first preached to them, that they may be *judged*, suffer mortification, and a death to sin, *according to men in flesh, but live according to God in spirit*. I. Pet. iv. 1. to comp. Rom. vi. 1, 2. Thus we are to understand *Christ's being put to death in flesh*, but quickened in spirit, &c. I. Pet. iii. 18, 19, 20. After Christ's suffering in flesh, and resurrection by the spirit, by his spirit in the Apostles, he went and *preached to spirits in prison*, &c. Eph. ii. 17 : 'that is souls in the prisons of these bodies, destitute of spiritual life. The wicked when naturally dead are *spirits in prison*. Mat. xviii. 30. And the dead in sins are captives in *prison also*. Isa. lxi. 1. Luke iv. 18. These were sometime disobedient as they were to whom Noah preached. The preaching of Christ being after his resurrection, not in his own person, but by his spirit in the apostles, it destroys the false glosses that have been put upon this text. The dead in sin, do things worthy of death, are servants of sin unto death, and shall die. They bring forth fruit unto death : and as the wages of sin is death, they must be put to death, the law and sin reign over them to death, and the devil also who hath the power of death. Rom. i. 32. vi. 6. vii. 5. viii. 13. John iii. 36.

4. Men in their now natural estate are in darkness under the power of Satan. Acts xxvi. 18.

As the knowledge of true religion depends much upon

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knowing Satan's kingdom of evil, and common systems take little or no notice of it, it shall be described in its head, polity, subjects and territory.

That there is such a being as we call Satan or the Devil, not originally so but now so by his abuse of liberty, and who is an adversary to God and foe to man, and who hath numerous subjects among those of his own order, and also among men, the existence of moral evil in the world proves : for evil of this kind must have a cause and author, which God cannot be, as it is directly repugnant to his nature as the *Holy One*. Christianity affirms a God of this world as well as a God of heaven ; the last exists necessarily, the former as he is now by defection and self creation, and reigns by usurpation, not without the permission or subjection to the control of the God of Gods. Satan, as god of this world, is prince of other devils, and is denominated prince of the power of the air, and ruler of the darkness of this world ; placed from the beginning in an aerial heavenly situation above and over men. They have acquired a state of sovereignty over the ungodly, and as one mighty spirit work energetically in the children of disobedience. Eph. ii. 2. Their superior state to men, their spiritual nature, exact order, great strength, refined policy, long experience and indefatigable diligence, render them more than a match for men, and they would domineer over them at their pleasure, if they were not controlled.

An irreligious empire was and is the Devil's design and interest, and through the influence of error, falsehood and wickedness he maintains a cruel despotism over his vassals ; with the world and men's lusts on his side he works efficaciously, and with strong delusions carrying captive at his will. Sometimes he acts the serpent, and sometimes the lion, or the bloody dragon, but always the adversary and destroyer. Thus the whole world hath been deceived, and brought to lye in wicked-

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Rev. The bloody dragon, the pagan roman beast, makes the panther-like papal beast his successor, and gives him his *power and great authority*. *Rev.* xiii. 2.

1. The subjection of the world of men to Satan may be considered as penal.

He hath the *power of death* *Heb.* ii. 14. accruing to him by the law through man's sin, and it is so far legal, as the law commits sinners into his hands, considered as executioner of the divine justice. That men have been subject to diabolical possessions and infestations is plain from scripture. Demons are of different sorts fitted to different employments; some draw evil spirits to associate with them, and they enter them as naturally as infection doth people in pestilential times, pre-disposed to catch the contagion. Diabolical possessions are liable to wilful imposture, or innocent mistake, yet the reality of them cannot be denied: they prevailed much in Christ's time. Some not superstitious have attributed some diseases, especially a kind of epilepsy and several kinds of mania, to the *oppression of the devil*. *Acts*, 10. 38.

2. Mankind are naturally under Satan's power by way of *criminal* subjection.

Wicked men no more live out of society with the invisible world than holy men do: there is the communion of devils as well as of saints. The wicked or evil one is the immortal father of all of that character. They have turned *aside after Satan*. *I. Tim.* v. 15. He first founded the trump of rebellion and they have joined his standard. He rules the men and nations who do his will: his empire is commensurate with the reign of sin, and no less invincible. Where wickedness prevails, is *his seat, throne and residence*. *Rev.* ii. 13. The whole world without the church *lieth in him*. *I. John.* v. 19. He operates in the children of disobedience by inspiration, affliction, internal motions, persuasion and suggestion: and they are more of

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less actuated by an evil spirit, who blinds their minds stirs up their appetites, inflames their passions and drives them into *wickedness*. II. Pet. ii. 19. As Tubal Cain was the father of them who handle the harp and organ, so is the devil the father of sinners, the inventor of their trade which is *diabolism*, I. John iii. 8. and some are called by his name. John, vi. 70.

3. The whole world without the church hath been, and still is under Satan's domination by way of criminal religious subjection.

Every species of false religion is in a degree Satanical. In religion men have sought out many inventions, not without the devil's aid, and influence, as the *kinds* of religion they have invented demonstrate. Some modern deniers of revelation have attributed these impositions to *priestcraft*, taking advantage of the easy credulity of the vulgar to lead them aside: but these vulgar shall be proved to have been the greatest sages of antiquity. The religions which have prevailed in the world besides God's true religion, were *devil'scraft*, and sure evidences of his godship over this world. No other religion than this ever did prevail in the world without the church of God. All in false religions is not clear diabolism, yet his *foot mark* is plainly seen in them.

1. In the specific nature and character of the supreme and subordinate deities of worldly religions, there is a proof of Satan's godship over this world. The heathen, according to Varro, had three hundred Jupiters, and each of these had a religion according to his kind. None of these was the true God; but their real Jove was the devil, and their subordinate deities were, as Celsus calls them, *aerial and terrestrial great rulers*, the same with the *principalities and powers* of the kingdom of darkness. As devils were the objects of the worship of the *idolatrous jews*, Levit. xvii. 7. Deut. xxxvii. 17. Pl. xcvi. 5. septuagint. much more of the heathen. Their

doctrines, cups, altars, libations, and priests, were of devils; I. Cor. x. 21. The immortal gods that Cicero so often invokes were devils, and so were all the deities of Rome pagan. And nothing was so intolerable to these deities as God's religion. The initiated by baptism were made to *renounce the prince of this world, his pomps and vices, &c.*

2. Another evidence of Satan's godship over this world is the mighty veneration all but God's religionists have had for *serpents*.

Not man's natural antipathy to serpents, nor the noxious venenate qualities of that reptile, ever restrained any nation in ancient times, excepting the Jews, from worshipping of the serpent and reputed it sacred. The Indians, Egyptians, Babylonians, &c. were all from time immemorial serpent worshippers. The Chinese, Ethiopians and Americans still worship him. When Adrian built a temple to Jupiter at Athens, the Sebasta or deity he put into it was a serpent brought out of India. A serpent was the symbol of the Egyptian Serapis: the initiated into the Sabazian Sacra, had a golden serpent put into their bosom. Herodotus mentions sacred serpents about Thebes; which dying were buried in their father Jupiter's temple. A live serpent was the symbol of Esculapius: when a pestilence raged at Rome a solemn embassy was sent to Epidaurus for the symbol of Esculapius, when a serpent came, and St. Augustine saith the devil was transported to Rome in his own shape. A serpent was kept in Minerva's temple, and when that was gone the Athenians thought their goddess was departed. A dragon kept the Athenian fortress, and the standard bearers were called *draconarii*, from whence the English dragoon is derived. The devil was well known in the learned, polite, philosophic city of Athens, where the true God was unknown. Apollo the Apollyon of scripture was called Pythius, from Pethon a serpent. In general, among the heathen, unclean beasts and

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birds and such as lived on prey were sacred to their deities, which is a sure evidence of their being religionists of an evil and unclean spirit.

3. Human sacrifices and the bloody rites of heathenism are a farther evidence of Satan's godship over this world.

All, whose religion admits of these barbarous rites, are the religionists of that murderer from the beginning. A mighty field of slaughter here opens, and an appearance not to be accounted for by the common principles of humanity. Even animal sacrifices, to expiate sin, originated not from nature, but from divine revelation, instituted to prefigure the sacrifice of the Messiah. But the sacrificing fellow beings, and giving the fruits of their bodies for the sin of their souls is the devil's institution.

Plutarch tells us that they offered human sacrifices to appease the anger of direful demons. If priestcraft invented and supported this custom, their genius and influence was superior to what it is in modern times. For if those were times of ignorance when the custom was introduced, it affected priests as much as others : and the most enlightened and philosophic pagans practised it. The fact will not be denied that the Canaanites and the Carthagenians their descendants sacrificed their own children; and such as had none bought them for the purpose, and their mothers stood by to behold the tragedy, and if they cried or sighed while it was acting, they lost their price, but the child was not spared. Pipes and drums were used to drown the infants' shrieks, and the valley of tophet had its name from a tabret or drum thus used. The spread of this barbarous practice in the four parts of the world shows the extent of the devil's godship. In America at a certain solemnity they sacrificed two hundred young children at once, and many thousands yearly. Their dark houses, full of idols, were bathed in the blood of men, as Purchas informs. None

but priests or great personages entered these slaughter-houses of Apollyon, and when they entered a man was slain, for the priests to wash their hands in, and sprinkle the house with the blood of the victim. Aristhomines Messenius sacrificed three hundred men at once to Jove, Surely this was the Jove adored by the savage, not the saint. Here might be added their bloody rites, the initiation into the mysteries of Mithras by fourscore torments, their cutting themselves with knives, the spectacles of the gladiators, &c.

4. The forcery, wizzardism and magic of the heathen prove Satan's godship over this world.

The magicians of Egypt are well known : that such diabolical arts existed, not only scripture, but all heathen antiquity, and the laws of the best regulated states proves. Various kinds of forcery were forbid the Jews, Exod. ix. 11. Deut. xviii. 19. and they continued after the rise of christianity. Rev. ix. 21. Simon Magus, Apollonius, Tyaneus, and Julian the apostate were magicians. Pliny owns that magic prevailed through the world, was a science reputed sacred, and was the summity of learning. It was the wisdom of the orientals, and spread even to Britain, and was taught in Egypt as sacerdotal learning. A familiar spirit is *Sh* in Hebrew, because the answer was like one speaking out of the belly in a low hollow tone, by peeping and muttering. Isa. xxix. 4. and viii. 19. Acts, xvi. 6. The consulters of Teraphim and necromancers were answered. Isa. lxv. 4. Hosea, iv. 12. Ezek. xxi. 21. The heathen had prophets who spake by diabolical inspiration, and predicted events. Titus, i. 12. Sorcery and magic prevailed among jews and christians, Acts, xiii. 6, 8. and much of popery consists in it : their exorcisms, crucifixes, beads, holy waters, &c. are of this kind. This may be called the heathen world's attestation to the truth of the scriptures, and to one half of the christian religion, even

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the account it gives of the devil's worldly kingdom, and of man's religious subjection to him. The most philosophic and best moral pagans were magicians or addicted that way. Marcus Antonius, Orpheus, Zoroaster, Pythagoras, Epimenides,

0/ Zambaxis, and even Socrates and Plato. To these may be added, as of the magical kind, Porphyry, Jamblichus, Celsus,

Q/ bert Plinius, Cicero, Seneca and Epictetus. Lord Shaftsbury discovers a superstitious magical turn in the reason he gives for publishing his works.—Leland's view of Deist Writers.

5. The oracles and miracles in heathenism are a farther evidence of Satan's worldly godship.

For after all due allowance is made for fraud, and credulity, there was much of reality in both of them ; for to suppose all their oracles and miracles were counterfeits reflects hard upon the learned pagans, contradicts the scripture and the faith of God's church. The heathen Teraphim, which word occurs fifteen times in scripture, were oracular, answering to the holy Urim and Thummim. Zech. x. 2. Their idols spake or the devil in them ; one idol is called Nebo as being prophetic : and by them *doctrines of devils were* delivered. I. Tim. iv. 1. As the jewish religion was not of their own devising, but of God's ; so the Devil invented the pagan's religion to ape God. Initial judaism was from the first sacrifice by divine institution, old gentilism was that judaism corrupted by a mixture of the devil's institutes with the revelation given to Adam and Noah the heads of two worlds, when revelation was twice universal. There never was any nation or people who had any religion, and all have had some, but they derived it from a real or supposed revelation. Mosaic judaism is opposed to what existed in paganism, and was corrupt. Jewish priests and prophets answer to the like among pagans, and their oracles also answer to each other. Deut. xviii. 9, 12, 15. The wisest heathen had a high veneration for their oracles : some priests were

personal oracles, who consulted the devil and gave answers from him. Barjesus was the devil's prophet, called Elymas in Syriac, which is the son of a-secret. Acts xiii. 6. xvi. 16. The local oracles of the heathen are well known.

And as to *miracles* we have scripture proof of these among pagans in the magicians of Egypt, and we read of spirits of devils working miracles, which were no doubt real. Rev. xvi. 14. Deut. xiii. 1, 2. Celsus and Plutarch have written much in favor of heathen oracles and miracles. Without them Satan never could have established and maintained the heathen religion. Never would they have worshipped serpents, and offered up human sacrifices contrary to the instincts of nature without oracles requiring them. The Mexican priests, by the devil's suggestion, tell their kings that their gods died of hunger, and then they assembled their armies to war, to furnish their bloody altars. Satan used much art and policy to bring them into these practices, by oracles, divinations, prodigies and lying wonders; and, as they did not like to receive the love of the truth, or to retain God in their knowledge, he gave them over to strong delusions to believe lies. II. Thes. ii. 9. Rev. xviii. 12. Acts viii. 10.

The strange spurious sanctity in the heathen worship is another proof of the Devil's worldly godship. He always affected unnatural mixtures and combinations, forbidden the jews, but prevalent among heathen. Deut. xxii. 10. Lev. xix. 19. and xxi. 19. They had their holiness of uncleanness, sanctity of sodomy and bestiality: in the temple of the Corinthian Venus dwelt thousands of sacred harlots, and men and women changed clothes for unnatural mixtures. Deut. xxii. 6. All this proves heathenism to be the institution of an unclean spirit.

Another proof of Satan's godship over this world may be taken from the character of the Roman empire a main pillar of his kingdom.

That empire, as instigated by the devil, managed a long and bloody war against God, Christ, and christianity, in favor of the heathen gods and religion. The tragical persecutions and sufferings of christians, by racks, crosses, wheels, gridirons, red hot iron chairs, brazen bulls, ungulas, and wild beasts, shew that Abaddon was the actuator. As the divine spirit supported christians, so an evil spirit actuated them. The contest was between Christ and the god of this world in their followers. Eph. vi. 12. I. John iv. 4. In Turtullian's apology we have this noble challenge made : " If God will have us combat again for piety, let our antagonists come, through Christ strengthening us, we can do all things, let the ungulas dig us, beasts leap upon us, the crosses hang us, the fire burn us, the sword cut our throats, we are prepared for all torments." Papal Rome hath equalled pagan, in its cruel measures to support the devil's worldly empire. Satan still retains his godship over this world without the church. To be in the world as mere citizens of it, is to be of his kingdom. Mat. xviii. 17. Acts xxvi. 18. Eph. ii. 12.

From the holy spiritual moral law's being the constitution of God's original kingdom, may be inferred the present legal condition of mankind.

This royal law, which expresseth the divine nature, was a covenant of life between God and unapsed rationals, who were originally created in conformity to the sanctity it requires. It was ordained to continue spiritual and eternal life while obeyed ; and settled the rights and dues between God and his subjects according to legal justice : if perfectly obeyed, it rendered the reward, that is the continuance of life, of debt ; but if transgressed, subjected to spiritual and eternal death according to the same measure. In the truth of this devils did not abide ; and the human species are all alienated from the life of God it requires, and are therefore dead in law and under

the condemnation of it unto death. The natural legal condition of man is that of guilty ungodly transgressors, as they want conformity to the law, and are partakers of flesh and blood, in which nothing spiritually good dwells, and are also subject to the reign of concupiscence and a prevalent tendency to sin.

Men's reason is weak, their passions are strong, and their experience none, prior to the knowledge of good and evil, and having no holy principle, sin reigns in all by nature. Men are born into a state, and with such a derived nature as is *sinful*, by way of inclination and prevalent tendency, and become actual sinners, where grace doth not prevent, as soon as they are capable of moral agency. A man may be born sinful in the eye of the law, but can be a sinner only by his own act. James i. 14. The former is his infelicity, the latter is his fault, and is imputable. The law being originally written in the heart, not to be erased but by annihilation, the law of the mind dictates what is right, but the law of sin in the members captivates and makes a slave of him, as the apostle proves in Rom. chap. vii. The law, like ineffectual physic, stirs up bad humors, but cannot expel them. The confounding Rom. vii. with Gal. iv. 16, 17, 18, is a gross mistake. The struggle in Galatians is between flesh and spirit, the old man and new : but in Romans it is between the law of the mind, the inward man, or conscience, and the animal nature as corrupt. The man, in Romans, is under the law, and not under grace : the man, in Galatians, is under grace, and not under the law : the latter therefore conquers, but the former is overcome. Rom. vi. 14. The other interpretation of Romans vii. applying it to the regenerate, is inconsistent with their *state*, and repugnant to the *drift* of the apostle, which was to persuade them to leave the law and come under Christ, which they might do, as the law was jurally dead to them, and they were dead to that by the body of Christ.

Again man's natural state by the law is under the curse.
Gal. iii. 10.

This completes man's natural legal condition, that it is a state of condemnation unto death, without any hope of liberation by law. The law reduces man to absolute despair, and therefore the gospel is necessary to justification of life.

CHAP. III.

THE HOLY SCRIPTURES.

A delineation of the character of the Scriptures, as holy, popular; unphilosophical, antimetaphysical, and theopolitical.

THE account that hath been given of God's original creation and kingdom, of its constitution, of the original, and present natural and legal state of man, plainly evinces that no religion of nature ever was, or can be saving to man in this world. The reason is plain, man hath been always in a state of degradation from the original state of holy nature : neither Adam nor any of his descendants ever were holy as the law requires, and therefore the more perfect their knowledge of that is, the more desperate they must see their circumstances to be thereby. A law once transgressed can never justify nor save the transgressor : and the case is the same where there is no actual transgression, if there is a deficiency or destitution of character according to the law that is the rule and measure of judgment in their case. In the present state of man there must be the interposition of sovereign grace, and superlegal mercy, or he must pine away without remedy and without hope. And whether these may and can be consistently exercised by a holy and just Lawgiver, and upon what conditions, must be hid in

God until revealed, because they result from the counsel and purpose of his own will. They who entertain the idea of legal salvation to sinners upon their repentance betray great ignorance of the nature of legal constitutions. Repentance is no requisition of a proper law, nor doth it satisfy for any breach of law whether human or divine. Man cannot in his present state do without a religion that is new in its *object* and *doctrine*, which therefore must be a revealed religion, and any that pretends not to revelation is not worth examination. The religion proper for man in his present state must also provide a remedy for his *criminal evils*, and afford deliverance from his *penal evils*, and be *effectual to restore* in man's nature that foundation for happiness he hath now lost. A religion that doth not propose these things can do man no good. And as the scripture revelation promiseth these things it deserves examination. It considers man as he is at present, and pretends to provide an adequate remedy, if applied. All therefore ought to endeavor 'to understand man's state, and needed remedy, which none can do unless they also understand the specific character of those holy writings. The science of sanctity is derived from them ; what hath been written and is yet to be written is scripturism explained according to reason, common sense and the just analogy of things.

1. The character that determines the *specific nature* of the scriptures is that they are *holy*.

Holiness or sanctity enters into the very nature of these writings, and is their divinity, and what distinguisheth them from all others. They are frequently stiled the holy scriptures, and in the front of the book that contains them we read this significant and expressive title, the HOLY BIBLE. This is characteristic of the whole book and its contents. It is the *holy word* of the holy God, written by the inspiration of the Holy Ghost, by *holy men*, concerning *holy matters*, and

which do exist, the one *popular* and *practical*, the other *scholastic* and *speculative*. The former was learned by men of a politic and practic life, the latter by men of a recluse scholastic life. The first consists in ethics, politics, economics, agriculture and the mechanic arts : and to these belong the principality, the priesthood, the matters of religion, government, and common life. This kind of philosophy is no enemy to divinity, though a distinct science from it. But the other was confined to the schools where logic, metaphysics, physiology, philology, Grecian rhetoric and eloquence were taught, sciences no ways contributing to a good life, but rather serving to fill the head with subtilties and to obscure the truth. It was taught in the schools of Plato, Aristotle, Pythagorus, &c. and revived by Thomas Aquinas, Dons Scotus, Peter Lombard, &c. It never made any better for their acquaintance with it, but many worse. The Essenes were of this character among the Jews, whom Josephus celebrates, but our Savior doth not mention as any kind of religious sect. Men of this philosophy most opposed christianity, and if any embraced it, they corrupted it. It is a *vain deceit* ; the apostle calls the *wise men* of this world and its tenets the *wisdom of the world that comes to nought* : and they accounted the doctrine of Christ crucified *foolishness*. While the scriptures express mathematical learning, mechanical wisdom, human politics, and some branches of natural philosophy, it saith nothing of metaphysics, or of any other of the scholastic sciences. They are no *hand maids* to divinity, they have no sanctity in them, nor are they conducive to it.

2. The scriptures are *popular* as well as holy.

They are written for the use and benefit of the people, and are accommodated to their capacity. Philosophy in the above rejected sense, was only taught in their schools, and the common people, that is all but themselves, were treated with sovereign contempt by these worldly wise men, and kept at an awful

distance as profane. Lord Bacon calls *ethics, laws, politics and economics, the sciences popular*, as they concern the welfare of the community of the people. Religion is the most popular of all sciences, because it concerns every person alike, the king and peasant, to study, learn and practise it, for it is their *life*. The knowledge, faith and practice of teachers cannot be imputed to the learners of it. Every man must make the knowledge, faith and practice of religion personally his own. But the philosophers were antipopular; they were never any politic society themselves, and were never better members of society for their philosophy, nor the common people worse men or citizens for want of it. Some of them would not be christians lest they should be called by the same name, and be commonized with the vulgar. And they carried their pride of wisdom so high as to repute better men than themselves as mere brutes, because unacquainted with their scholastic subtilties and logical quirks. But the people might recriminate with better justice, and ask, if scholastic philosophy ever made any man wiser or better, ever rectified any vulgar errors in religion or civil politics? Did philosophy ever form any salutary system of truth or morals embraced by any nation or people under heaven? The question is yet unanswerable in the affirmative, What good did school philosophy ever do? It swelled and puffed them up, and while they laughed in private at some parts of the established religion, instead of making any generous efforts to effect an alteration for the better, they meanly complied in public with the vulgar superstitions. The atheism and scepticism bred in their schools, were much more pernicious than any vices of the common people. The greatest and best men of Greece and Rome were popular men, brought up in no philosophic schools.

Schools of philosophers have been nurseries of atheism and infidelity. God is in nature the founder, preserver and providential governor of popular communities, as kingdoms, cities

and families, and they are for a God, providence, and rites of worship. But as God is no founder of philosophic schools, nor his providence charged with their conservation as such, so they have originated several sects and schemes of atheism, as the anaximandrian, atomical, stratonical, and cosmoplastic, &c. These are the men who counted the wisdom of God in the gospel *foolishness*, and are in that justly reckoned to be *fools*. They liked not christianity because it did not treat of things in their logical, methodical way, nor use any of their technical terms. The scriptures treat of matters as a law and directory of life ought to do; no speculative science is mentioned, no deductions from the reason and fitnesses of things, or from the physical natures of beings. Spirits ontologically may be immaterial, rational, intelligent, incorruptible, immortal, and have all the powers of agency, and yet be devils in their nature. We do not read of any *benevolence to being, or universal being, nor of any degrees of existence*, in the holy scriptures. To mix philosophy and metaphysics with the *science of sanctity*, which are so heterogeneous, makes a *linsey woolsey system*, and is no better than plowing with an ox and ass together. The scriptures ever speak according to common apprehensions and visible appearances, treating of heavenly beings and things by analogy to what is earthly, excluding imperfections, and preserving a specific difference between them.

All the holy writers of scripture were popular men, and belonged to no sect of philosophy, and were generally unacquainted with any exotic learning. Considered as *Jews* their learning was sacred: their schools and colleges were only for divine erudition. The latter Jews, in proportion to their acquaintance with Grecian and Roman literature, ceased to be genuine Jews by philosophizing with pagans, as Josephus and Philo, &c. evidently do, and were *Judaical Pagan* in their character. Moses, though versed in the wisdom of the Egypt-

tians, after he was raised to be a prophet of God to the people, makes no use of his profane learning. He describes the creation in a popular manner, as a spectator would have done, speaking according to common apprehensions. He is far from astronomical exactness in his calculations ; his festivals are fixed by moons, a precarious way of reckoning in cloudy weather, which subjected the priests to much trouble in keeping persons upon certain mountains, to announce by sound of trumpet the first appearance of the new moon.

Considering the holy writers as apostles, prophets, or evangelists, they were no philosophers nor scholastics.

Husbandmen, or shepherds, or men of mechanical callings, were the most of the holy writers : David a shepherd, Amos a herdsman, the apostles fishermen, Paul a tent-maker ; *unlearned and ignorant* men was their general character. Acts iv. 13. Men of learning among the Jews were no scholastic literati, and the *unlearned* men since, who have *wrested* the scriptures, have for the most part been profound adepts in other sciences, but *unlearned* in divinity. It is not intended to reject all sorts of learning as useless to the right understanding of the scriptures. A knowledge of the languages in which they were written, the popular arts they allude to, ancient usages and customs, but especially *scripturism*, are necessary. By *scripturism* is meant a particular knowledge of the scripture idiom, its own sense of words and phrases ; it ever explains itself, and needs no labored criticism to investigate its sense. That such is the character of the scriptures and the writers of them, *holy popular*, appears from the books themselves. In some places they are even ungrammatical, where the construction is not with the words, but sense. II. Cor. viii. 23. Beza owns they solicitise with the vulgar, and are written without the art of logic, by definitions, argumentations, and method, or any flowers of common rhetoric or artificial eloquence. Grotius saith, our

Savior's speech was clear and popular in his parables and similitudes. For the most part the style of scripture is simple, unadorned and unaffected, though not without some passages of great sublimity. But the eloquence there used is inartificial, such as becomes the language of wisdom, and the sacred passions and affections they abound with. Their eloquence arises out of the subject treated of, and follows their wisdom. To contest as some do for the preeminence of scripture in artificial eloquence, to the Greek or Roman philosophers, is like proving the greatness of Alexander, or Cæsar, by alledging they were good fiddlers and dancers. They have but little concern for eternal life, who reject the scriptures, because destitute of attic eloquence, or purity of grecicism. They are concise and simple in their historical narrations, suppressing all reflections of their own, where an uninspired writer would use them. If Christ in his sermon on the mount had affected the strains of Demosthenes or Cicero, it would have lowered the dignity of that excellent discourse. The scriptures are well known to use many words and phrases in a sense peculiar to themselves. As civil law terms must be understood in a civil law sense, and not in the sense of philosophy, so scripture terms must be understood scripturally, and according to the *specific nature* of that institution where they are found. To explain the same words in Adam's economy, as is done in Christ's, though often done, confounds natural and earthly things with spiritual and heavenly, the figures and types, with the substance and antitypes. Adam is said to be a natural man, not spiritual, and a figure of him that was to come, even Christ: therefore the goods and evils derived or derivable to his descendants could only be natural. And this is the case when terms belonging to the judaical first covenant are interpreted like the same terms used in the gospel, better covenant. In the first covenant there is no spiritual, heavenly promise, Heb. ix. 15. but in the second

all is spiritual and heavenly. If therefore words in both are interpreted alike, the second is not the better covenant in its promises; and if the death without mercy for transgressing Moses' law, is spiritual and eternal, no *forer* punishment can be inflicted for neglecting the gospel. In many places of scripture, the language is peculiarly idiomatical, joining plural nouns to singular verbs, in greecising hebraisms, and vice versa: These holy writings are the more beautiful, because like a chaste matron, they are not trigged off with any gaudy ascifitious ornaments of art. Their similitudes are taken from common life, chiefly from husbandry, and the practices of popular communities, the government of kingdoms, cities, and families: hence the church hath all these names. Some quotations in the new testament, from the old, are with a popular unexactness in names, numbers, and proverbial speeches, according to the sense, and not the words. Matt. xi. 26. from Micah x. 2. They sometimes speak of things in the gross or round numbers, and for brevities sake interweave distinct historical facts, where the matters were well known to their auditors. Acts vii. 16. Sometimes they speak in the sense of *equivalence*, Prov. xiii. 24. Pl. xix. 1. or by way of *computation*, Deut. xxiv. 6. or *reputation*, Luke xxiii. 32, &c. The scriptures are holy popular in their *end*, and *design*, which are not to make men good critics, nor disputants, but good livers.

3. The scriptures are the holy peoples book of *life*.

They are the law and rule of their life, and teach the science of vital sanctity, or the art of holy living. They are the institutes of life, treat of the living God, or that life which is according to him. In them we have maxims proper to civil; moral, domestic, spiritual and eternal life. Their private histories are properly biographical. We read of no recluse persons, as philosophers shut up in their schools, or monks in their cloisters; but of men of business and life; who acted in every

department and office, in high and low, civil, military and ecclesiastical characters, in private, domestic and public life ; and who acted both well and ill, in prosperity and adversity ; so that every one almost, may find in them an example to follow or avoid, whether ruler, subject, minister, people, husband, wife, head of a family, &c. The *end* of scripture is, that we may *live and not die* ; live well here, and happily hereafter. In them are the words, statutes, ordinances, law and ministration of life, through the spirit which is life. They aim to restore and nourish the best kind of life, the life which is divine, through the prince of life, who laid down his own precious life, to redeem us from death and to restore us to life everlasting.

4. The scriptures are the book of *societive* and *politic* life, both *civil religious* and *spiritual religious*.

The bible is properly a political book in its treating of things and persons. Its ethics, economics, ecclesiastics, all relate to societive and politic life : every man is considered as standing in some societive politic relation. The state and character of God himself is such : no farther than he is king is he God, and we are his *subjects* as really and truly as we are creatures, or men. To him two eminent titles belong as definitive and characteristical, "king of nations" and "king of saints ;" Jer. x. 7. Rev. xv. 3. and from these all civil religious and spiritual religious obligations are derived. The attributes of God are not only vital and personal, but *royal* and *imperial*. It is in his royal and imperial character that the deity is the object of religious homage and worship. The scholastic mode of contemplating him as a spirit, a pure mind, most perfect intelligence, or essence, the greatest, best, and wisest of beings is unscriptural, and leaves room to ask, "who is Lord over us ?" In the scriptures we have the best foundation of civil religious policy. Government is there declared to be an ordinance of God as king of nations, the end and design of it is

pointed out, the civil moral rights and dues of God and of man, are ascertained and declared, and all power is of God in every mode of its lawful possession or conveyance. There the qualifications and duties of rulers are specified, the privileges and measures of obedience in subjects are also declared.

And as nations only exist in this world, the scriptures teach us that God hath instituted a religion of this world even his moral law, as of *civil religious* interpretation, for both rulers and subjects in their places to observe, in order to the exaltation of a nation.

In the same divine book we have a complete system of *spiritual religious politics*. God, as *king of saints*, is founder of a kingdom, and institutor of *a religion not of this world*, describing the subjects, the terms and mode of induction, &c. However obvious this character of the scriptures is, it hath been most unaccountably overlooked by scholastic divines. In their systems there is no description of God as king, nor of his kingdom, and if a politic term comes in their way, they call it a figure, or metaphorical expression, and thrust it out of sight. The assembly's catechism in its answer to "What is God?" doth not express the state and sovereignty of God, and its first title "God is a spirit," on which all the rest is predicated, is not scripture. The text referred to in the original is *God is spirit*, expressing his specific nature and character, and not his immateriality, which distinguishes him not from evil beings. The rights of God are all rights of sovereignty, and all our dues to him infer the state of subjects. The bible is a sealed book to such as treat things metaphysically. The religious politics of scripture are of two sorts; first, *civil*, directing our conduct as nations, rulers, subjects parents, children, husbands, wives, masters and servants, all politic relations, formed by civil moral ties, and which continue only in *this life*; second, *spiritual*, directing our conduct as saints and

fellow citizens of heaven. To explain such a book philosophically and scholastically, is as absurd as it would be to explain the law of a common wealth by the Elements of Euclid, or Sir Isaac Newton's optics. Divines who interpret scripture metaphysically, act no better a part than a physician would act who blowed up bubbles, and looked at them with glasses, to cure the fever or gout.

- 5. The scriptures contain the word of God, expressing his mind upon the various subjects they treat, in language accommodated to the capacity of holy people.

The word of God is their common title, and God is said to speak in them, to declare his mind about the various matters of which they treat, not in language which man's wisdom, but the Holy Ghost, teacheth. They by whom the contents of scripture were first *spoken* were God's *mouth*, and they by whom these *speeches* were first *written* were God's *scribe's* or *amanuensis*. The scriptures are therefore their own best interpreters, and need not the inventions, nor traditions, nor vain conceits of men, to help to understand them. Yet the truth of fact is, that they have met with worse treatment, from learned scholastics, but unlearned in scripturism, than the Jew did who fell among thieves. Unskilful and unholy bunglers, have wrested them to their own and others hurt.

Christ directs us to *search* the scriptures : and the Bereans are commended for thus doing. By the *searching* recommended, is not intended a cursory reading, but a diligent and careful perusal of them with attentive minds, good and honest hearts, free, independent, and unbiassed by preconceived notions, minds open to conviction and the light of truth, unfettered by human authority in popes fathers, councils, creeds, catechisms and confessions, even though to give a sanction and currency to their dogmas, they are stamped with the sanctimonious name of *orthodoxy*.

A mind under the shackles of tradition and human pretended authority, or as Dr. Watt's expresses it, a *soul in fetters*, can never arrive to the knowledge of the truth ; and if that should arrive to him, he will not dare to entertain or profess it, because others through sloth, bigotry and superstition have no love of light, but want his company in darkness. The utmost diligence is necessary in the search of scripture, as the truths belonging to the science of sanctity are interspersed and mingled with other matters, in part with design to exercise our industry, and that the truth too easily come by, may not be despised. If the character and design of scripture is kept in view, and we attend to the connection and scope of the sacred writers, consider the several institutions of religion, where words are found ; and above all, if we look to him that indicted them to lead us into the knowledge of them ; we shall know of the doctrine they contain. In this way an attempt shall be made to explain the christian theory,

CHAP. IV.

OF GOD THE FATHER.

*Of the one God as the Father : a singular intellectualist : how a
and the Father : foundation of his paternity, &c.*

IN the second chapter God was considered as the efficient of the first creation, and the founder of his original kingdom ; as well as the author of the Mosaic terrestrial animal system : he is now to be contemplated under a new character as a Redeemer, new Creator and Savior ; and especially as the God and Father of a distinguished person called his Son, as related to another person called the Holy Ghost ; which three are the personal sovereignty of the kingdom of God as it is now con-

stituted. This will lead us to an explanation of the doctrine of the trinity so called. In this part of the theory we shall have to combat with deep rooted prejudices, and tradionary dogmas which have been received with profound veneration. All that is desired of the reader is to use his *own faculties*, to think of his *own interest* in knowing the truth ; and not to like his religion the *less* for understanding it.

The fundamental article of all religion is that there is a God, and that He is but *one*, and of *none*, absolutely supreme and independent ; the *highest*, or *most high*. Reason and revelation teach this doctrine ; and any doctrine of a trinity, subversive of this monotheism is certainly-wrong. For three supremes, or highests, or three supreme coordinate persons in one being or God, three equals in power and glory, or a triune Jehovah, are repugnances to reason, scripture, and the common sense of mankind, where they exercise it. A three-one king, a three-one divine majesty, a three unit, and a three individual, are equally true ; or rather untrue. No specific or even numerical sameness of essence or nature, in the three persons, constitute them one God or Being ; because essence or nature is no intellect, without which personality cannot be constituted as joined with a nature : and a three-one intellect, or intelligence, is the same with a three individual. There was shewn to Israel but one personal Jehovah, besides whom there is no other in the supreme underived sense. Deut. iv. 35. and vi. 4. vii. 9. And the same is affirmed in many other parts of scripture : Ps. lxxxvi. 6. Mark xii. 29, 32. I. Cor. viii. 4. Gal. iii. 20. I. Tim. ii. 5. The existence of ever so many persons in one nature, doth not make them one being, or personal agent ; nor are there as many personalities as there are natures in a being. All men exist in one human nature and are personally distinguished by their intellects : and all holy beings exist in one specific divine nature or essence, but certainly they are not all one being compounded.

The one God is no compounded being, consisting of two other persons besides himself: for He is "the only true God," as distinguished from "him whom he hath sent," "the one Lord, and from the one and same Spirit." John xvii. 3. I. Cor. viii. 4. To the Father belongs also certain personal attributes, incompatible to the Son, and Holy Ghost under any denomination. He is not God by reason of his Son or Spirit, but they are divine by reason of their relation to Him. Never are the three persons in conjunction called one God. The Father is *eis* one, expressive of a personal unity: but the three are *to en*, denoting another kind of unity, in which others are comprehended. John xvii. 21. The second person hath no existence but as a Son, and in his highest state of dignity hath a God as well as Father, and therefore cannot be one God, with his own God, whose son he is. Heb. i. 9. A mistake prevails that Jesus is a son only as man, and the son of man as born of a woman; but neither of these are true. He is the Son of God as born of a woman, a virgin, and hath no other filiation, and is the son of man upon another account, as will be shewn. As the Son of God born of a woman, neither man nor the will of man had any kind of concurrence or efficiency in his production, but are totally and absolutely excluded in that his virgin mother "knew not a man." The Holy Ghost is the spirit of God, and cannot therefore be the same God with him whose spirit he is said to be.

This one God whose supremacy and underived honor scholastics have shamefully, and needlessly attacked for the defence of the Son's divinity, is styled the "Father, of whom are all things," I. Cor. viii. 5. As such he stands opposed to the gods many, and distinguished from the Son, "the one Lord by whom are all things." If the Son or Jesus Christ is included in the Father as the one God, He is the Father of himself, which in effect destroys his personal being, as the Sabellions do, saying

that the *Highest* of whom John was the prophet, is the Son; Jesus Christ, Luke i. 76. when this same person is called the *Son of the Highest*, Luke i. 32. which makes him to be the Son of himself.

The reputed orthodox are not put out with the absurdity of two or three supremes, highests, firsts, and equals in government. But no language could be devised plainer than that which the scripture makes use of to declare that there is but one God, and that the individual person of the Father is *He*. And yet scholastics will have the one God to consist of three persons, which is no better than saying one intellectualist is three intellectualists, that is one person is three persons. One God or being can have but one intellect, and a person cannot have less than one. The scholastic, a monk in France who formed the creed called after Athanasius, saith, "The Father is Almighty, the Son is Almighty, and the Holy Ghost is Almighty, and yet they are not three Almighties, but one Almighty. Mighty edifying to common people, and pleasing to infidels: and to crown the absurdity an anathema is subjoined against all who do not thus believe it, a national church of great celebrity have adopted it, obliged their clergy to subscribe it; and learned expositions have been written upon that and their thirty nine articles, to shew how they may be understood, and subscribed in another sense than that of the compilers, and yet be sincere. See Bishop Burnet, &c. Let not such complain of transubstantiation, or Jesuitical prevarication: clear solid darkness, unadulterated with light, is the object of their love.

Every person is a distinct intellectualist, having an individual vital substance or essence. And as one being can be no more than one distinct intelligent personal agent; it is plain that three persons each of which cannot be less than one distinct intelligent personal agent, cannot be one compound distinct intelli-

intelligence

gent personal agent, any more than three single units can be one compound unit. The distinction of what is above reason, and of what is contrary to it, is futile. The fact is denied that these three persons are ever in scripture said to be one God, nor is there any thing there asserted concerning them which implies any such thing; nothing in scripture above reason or contrary to reason is any object of faith; for then we should believe without reason and repugnant to it, which none are ever required to do. Now as the one God is only one individual personal agent, of one understanding and will: it must be absurd to suppose a three-one understanding, and a three-one will.

This one God, is the God and father of our Lord Jesus Christ, as much the one as the other, and in his whole person, Eph. i. 3, 17. for the person of Jesus being constituted by his generation and nativity at Bethlehem, God was his alone father, and there was no agency of man to the production of that Holy Thing in any shape whatever. It cannot be true therefore that the first person in the Trinity, is the God and Father to the second, only in the lowest capacity. The second person hath no existence but as a Son, and sustains no title that will not bear that addition. Always where the name God is used in the absolute sense, and creation is ascribed to him in the primary sense, the one God the Father is intended. Job xxxi. 15. Mal. ii. 10. Acts iv. 24. That the terms God and Father are sometimes to be understood *essentially*, for the whole Trinity in one Being, and at other times *personally*, for the first person in the Trinity, is a dogma of scholastics, like a thousand others, without truth, and repugnant to reason and common sense. For every *real* God and Father is *essentially* such, and a compound God and Father is simple uncompounded nonsense. Scholastics have been led into error, by considering *essence or nature*, as of the same import with personal being,

* but we do believe what is "above reason" when we believe that God existed from eternity - and so of many other revealed truths - we believe them on the testimony of God's a

and so synonymous; but they might consider an integer and cypher as the same, for essence or nature are no being, but only the property of being: and how many soever distinguishing properties one being may have, he cannot have more or less than one intellect and personality. A singular person may have several essences or natures; man may have three, *animal in flesh and blood*, whereby he is a beast; Eccl. iii. 18, 19, 20. *human in rationality*: and *divine* as born of God. Neither of these natures or essences hath any existence or agency separate from that intellect which exists in them. As there must be one intellect to one being, and no more, so there must be no less, to one person. Three or two intellects united in one, is absurd; and so is two personalities or intelligencies, in one compound person or intelligence.

"We, the orthodox, (saith one for the rest) assert that as there is but one true God, so in him, there are a plurality of persons, and these persons are three, Father, Son, and Holy Ghost." Again, "To form a right notion of the true God, we must set Him before us as a most blessed essence consisting of three persons." Theolo. Reform. p. 7. vol. I. This is, *we orthodoxy in every sense*, that which Sir Richard Steele, in the Guardian, speaks of, nonsense to the understanding and nonsense to the conscience. Two or three uncaused independent persons, cannot be admitted any more than two or three thousand. And two or three such in one being, is still more unaccountable. But to get over this absurdity, it is said, "That the mode of the existence of the Divine Being may well be supposed to be different from that of all other beings." This is an example of what is *above reason*, or *without reason*. The Divine Being is still a being, and existence in him is still existence; and that there should be any *mode* of existence in Him *above* reason, is *beyond* their knowledge; and it is repugnant to reason that a single Being should be a three Being at

the same time, in the same sense, or any sense whatever. The first doctrine the "We orthodox," ought to be concerned for, even before that of the divinity of the Son, is that of the monotheism of the Father: for the Son hath no being or divinity but as the only begotten of the only true God the Father; and there is no Trinity where the Father is not the *first* and the *fountain*. The singular preeminence of the Father as the one God in the supreme sense, and a vindication of his incommunicable, underived and independent honors, are necessary in order that he may be glorified as God, and the charge of having more gods than one may be avoided. The Son and Holy Ghost have all this *divinity of nature by reason* of their peculiar relation to the one God: whereas He hath his divinity of none. However intimate and essential their union may be, the Father alone is the one God in the supreme sense, with one singular understanding, mind, and will: but the Son hath a mind and will distinct from the Father; and so also hath the Holy Ghost; Matt. xvi. 36. I. Cor. xiii. 2. and whatever agreement there may be between these three wills, they cannot be one singular identical will. The Jews, neither inspired nor uninspired, ever thought of deducing a Trinity from any idiomatical expressions in their language, where a singular and plural are united, as in Jehovah Elohim, to denote the same person, or the plural noun *us* is connected with a singular verb. And it is probable they knew their own language as well as any do now. If it is said Elohim must signify *two* or *three*, why not more? Moses was an Elohim to Pharaoh. And if God said, let *us* make man in *our* image, so it is said, He is renewed after the image of *Him* that created him. Reason and common sense, when exercised, conceive of God as existing prior to any relation, whether of Father or Creator. As God He exists by necessity of nature; but generation and creation are not necessary, but voluntary, and cannot, a parte ante, be eternal. God would not have

been less *essentially God*, if no creation or generation had taken place : for what is from *His good 'pleasure'*, and *His love*, can be no necessary and involuntary *emanations* from Him. There are therefore certain prerogatives and rights which belong to the Father as the one God. "And it can be no diminution of the Son, that He is from another, for his very name of a Son implies it : but it would be derogatory to the Father to speak thus of Him. There must be some preeminence where there is room for derogation. What God the Father is, He is from none ; but what the Son is, He is from the Father : the Father is not God by reason of his Son, but the Son is God by reason of the Father. In the very name Father, there is something of preeminence, which is not in that of Son : and some priority must be ascribed to Him whom we rightly call the first, in respect of Him whom we call the second person : and this priority we ought to endeavor to preserve, lest we deny the glory, which is evidently due to the Father as the one only God." See Pearson on the Creed. Jesus calls the Father his God, ascribes all he hath to Him, confesses he was of Him, and sent by Him, and expressly saith, "The Father is greater than I." John xiv. 28. For the Father to say these things of the Son in any sense would be incongruous : And to say this priority of the Father to the Son, respects only a part, and not the whole of the person of the latter, only as to one of his natures, and not the other, hath no truth, sense, or meaning in it. It is a *personal* priority of a Divine Father to a Divine Son. Their natures may be the same, and yet the genitor be greater than the begotten, the giver than the receiver, the sender than the sent. Greatness is not predicable of a nature abstracted from the intellect that exists in it, nor is a nature capable of any mission, for it is no agent, but the constitutive property of a personal being. The Father is therefore so the one God, that whatever of being, or divinity of state, or of nature, the Son hath, it is by way of

communication or derivation from the Father, as its *fountain*. Thé Son, who best knew the Father and himself, acknowledges he is from the Father, lives by Him, and in Him, and that He *gave* him to have life in himself. The Son also refers all to the Father, as he received all from him. To make the Son self existent, independent of the Father, the Highest, or supreme God under a second *nation*, and equal in essential authority and divinity, subverts the monarchy and unity of the great God of the universe, and gives great offence to scripture trinitarians ; and also scandal to those without ; which ought to be removed, as it may consistently, and will be done when reason and scripture recover their place.

The one personal God sustains the title and relation of a Father, and *the* Father.

In every nation the Deity hath been considered as a Father, even though the whole foundation of his paternity was not known ; and also the priests and ministers of the Deity, both among pagans and christians, have had the same name. This title is in scripture given to God upon several accounts. Generation is the proper foundation of it ; but generation is applied to several modes of production, as that of creation, Gen. ii. 4. and the first book in the bible hath its name from hence. God as creator is called the Father of heaven and earth ; the Father of the rains ; of vital beings ; of spirits ; Heb. xii. 9. of the animal Adam ; Luke iii. 38. and of all men ; Mal. ii. 10. Preservation is a paternal act. He is also the Father (helper) of the fatherless : Redemption is a kind of new creation, and gives another ground of paternity. Deut. xxx. 6. Exo. iv. 22. God is a Father to confirmed angels and regenerate christians. Eph. iii. 15. In regeneration there is a father begetting, children born of incorruptible seed, and the divine nature communicated ; the church is a mother to the new born in and of her. Gal. iv. 26. Pl. lxxxvii. 5.

The regeneration into the life of glory constitutes God the Father of glory to his children. The resurrection of our bodies is a nativity into another life, and the saints are the sons of God, being sons of the resurrection, and are begotten again into a new mode of being. The laws have invented a way by which a person may become a father not by *procreation* but *adoption*; christians are God's adoptive children. And God is a Father to all rulers, and they are his sons and children in their state. Pl. lxxxii. 6.

But the one God is *the Father*, in a proper appropriate sense, of one individual person called his *own*, his *only*, and *only begotten* Son, in a singular, supernatural and divine manner. This Son is joined with the Father in the form of baptism, in the apostolic benediction, and in some doxologies. This Son never saith *our Father*, as joining himself with others, but *my Father*, as singularly his *own*; and yet there are many whom he is not ashamed to call brethren, and rank as the first born among them.

John He saith to his disciples, I ascend to the own Father of me, and to the Father of you. John xx. 17. original. He is called the *only begotten* of the Father, as Isaac is of Abraham, though both *have* other sons in a less eminent sense. The title of God, as *the Father*, is neither by creation nor adoption. As the first person in the Trinity sustains no higher title than that of Father, so the second hath no higher title than that of Son. The first person in the Trinity, is the Father of the *whole* person of the second person in the Trinity. And the preeminence of the first person in the Trinity consists in his being the *God as well as Father*, of the Son, Eph. i. 3, 7. Matt. xxvi. 46. who is expressly said to have a God even where he is called God himself. Heb. i. 8, 9. A Son cannot be *auto theos*, God of himself. If the Genitor be a God, he must be a God to the generated Son.

God is the Father of Jesus Christ upon *two accounts*, and as the foundation of his paternity in these respects is different, so the

relation of both did not commence at the same time. Jesus was *born* the Son of God by *nature*, as Christ he was *made* the Son of God by *office*. John x. 36. The not distinguishing these two causes of the divine paternity, the one *natural*, and the other *political*, hath occasioned much confusion and darkness in the minds of divines. And many have overlooked the only natural ground of paternity in the Father to the Son, and have substituted one in its place that never did exist, and according to the known analogy of things, never could exist, even that of an *eternal generation of an eternal Son*. Nothing of this is expressed or even implied in all the bible, and yet the acknowledgment of an *eternal Son of an eternal Father*, hath been for a long time the great *Shibboleth of scholastic orthodoxy*, and many a worthy person hath suffered more deaths than one, because he was not jesuit enough to believe it with his *will*, when he could not believe it with his *understanding*, as the artful sons of Loyola direct in the matter of transubstantiation. Here the wisdom of this world hath operated most energetically in philosophy and scholasticism.

We are told that with respect to this Son, the Deity was "always Father as he was always God ;" thus the cause and effect are coeternal; and to compleat the absurdity, this second person begotten and born before all worlds, without a mother, *condescended* to be born in time, the Son of man without a human father. The eternal Son which is one *self*, takes to himself "a true body and a reasonable soul," which is another person, but after the union they are "two natures and one person forever ;" and yet there is no conversion of one nature into the other, confusion or commixion of both in one. And, by virtue of a communion of properties, things are predicated of the whole person, which belong to one nature only, even before the union of the natures took place, which constitute the person. Dr. Edwards in the matter of creation argues,

"That the cause ever precedes the effect; and that therefore an eternal cause of an eternal effect, a parte ante, is absurd: for it is impossible what had its being from another, should be co-existent with it." This will hold true in any kind of production. God therefore is not "a most perfect essence consisting of three persons" as Dr. Edwards supposes, but the personal Father only, of his only begotten Son.

CHAP. V.

OF THE SON OF GOD.

Of the divine imperial Son of God, in his personal constitution and origination, by his Bethlehemetical generation, conception, and nativity; which was not humiliating, but honorary: His natures divine and human, and dignity thereby: His progress towards perfection, and the completion of his generative capacity as God with God in the beginning of the gospel epoch or æra.

THIS illustrious personage, the only begotten, and divinely noble Son of God, began his personal being in our world, by a proper generation, conception, and nativity at Bethlehem, as really and truly as John, called the Baptist, did six months before; nor is there any account of the prior existence and effects of the one, any more than of the other. Two Evangelists, Matthew and Luke, begin so early, as to give an account of their personal origination; while Mark and John begin their history with John Baptist's Ministry; which is the gospel epoch; in the beginning of which, Jesus as the word was with God, and was God, which was also at the termination of his generative capacity, when Christ Jesus subsisted in the form of God. Philip. ii. 6, 7.

*But
con-
flicts
John
12:4
and
9:1
6:1-7*

The two first mentioned historians are now to be attended to, and they give a very plain and particular account of the generation, conception, and noble birth of Jesus, the Son of God and of David, in the *preparatory* steps towards it, the *persons* acting therein, from whence we may fairly infer the *natures, dignity and state* of the Ho!y Thing born, through the whole of his generative, and until his official capacity commenced. Tradition ought to have no place here: revelation is our only rule as judged of by reason common sense, and the analogy of things.

1. As to the generation, conception, and nativity itself, the *first* observation is, that the whole narration is to be understood *literally*, in opposition to what is *figurative*, and *metaphorical* : and that there was a real, proper generation, conception and nativity. There is a literal sense of words as applied to spiritual and divine things, as well as to natural things : and there may be as true, proper, spiritual, and divine generation, conception and nativity, in all essentialities, as there can be in what is natural and human: Generation differs from creation in both the *modus* and *product*. In the mode it is *interior* from the life and essence of the genitor. Creation is a mode of production by way of *external efficiency*. In generation the product is always of the same species with the begetter, nor can it be otherwise in nature or grace : but in creation the product is always a creature. Every derived Being according to the scholastic definition, is not a creature ; a divine genitor must communicate divine and eternal life to the begotten, though no son can be eternal a *parte ante*. If we know not the way of the spirit, or how the bones do grow in the womb of her that is with child : Eccl. xii. 5. yet there are certain essentialities requisite to every proper generation, conception, and nativity, and if any of these are wanting, no such thing can be.

2. The generation we are now treating of, was neither common, natural, carnal, nor of the will of man, but supernatural, spiritual, and divine. Jesus was not born of *bloods*, or of the *will of the flesh*, or of *the will of man*, but of God, since his many brethren among whom he is the first born, were not so born. John i. 13. If coagulated bloods is the natural fœtus formed in the womb, "all men are made of one blood." Natural flesh and blood are in their own nature corruptible. Acts xvii. 26. I. Cor. xv. 50. Blood is the life of animals, and therefore prohibited to be eaten. Gen. ix. 4. Acts xv. 20. Natural flesh and blood are not the proper human nature, but animal parts of men as the sons of the animal Adam; they distinguish not men from beasts, or give them any preeminence above beasts. This is the present estate of the sons of men, that God might manifest them. Eccl. iii. 18, 19, 20, 21. Men in their spirits are God's offspring and children, and not in flesh and blood, born of the fathers of their flesh, according to the benediction given to Adam and Eve in conjunction, "increase and multiply." Now what is contended for is that the *Holy Thing* was not born a beast according to the present common estate of the sons of men. He was not of the first Adam, of the earth earthy, the Virgin knew not a man, the product of that nativity was not man, or the son of man, but the Son of God born of a woman. Gal. iv. 4.

The son of God's nativity was therefore not natural, I. Cor. xv. 46. but spiritual. The proper humanity in a true body and reasonable soul he was possessed of: but was free from the animal appendages, and natural evils men are subjected to, by their descent from the first Adam in the course of nature, such as mortality, corruptibility, &c. Distinctive humanity of nature in a true body, doth exist separate from animal flesh and blood in Christ since his resurrection, and were constitutive of his person in conjunction of the divine nature, at his birth.

Much less was Jesus born of the will of the flesh, so as to be *flesh*, of flesh, John i. 13. John iii. 6. but *spirit* born of the spirit. Flesh the product of flesh is *sinful*, the teeming source of concupiscence and carnal affections, and is a vital nature, in which there is no spiritually good thing. But the Holy thing was perfectly pure, and entirely free from the *body of the sins of the flesh*, and the *body of sin and death*, derived to the sons of men from their natural head.

Neither was he *born of the will of man*.

The Virgin excludes all concurrence of man, "how shall this thing be seeing I know not a man?" and the angel in his reply acknowledges as much, "with God nothing shall be impossible." Luke i. 34, 37. Jesus was no ben Adam, son of Adam, but of God. Nothing which men are the causes or authors of, was then born, in name or nature. But this was spiritual, holy, and divine. Though He is called the "fruit of her womb," yet he was the seed of the woman, and not of man. She was found with child of the Holy Ghost, when espoused to Joseph, *before they came together*, Matt. i. 18. Luke i. 35. in consequence of the Holy Ghost's coming upon her. But the Holy Ghost was not the Father of Jesus any more than He is the Father of the regenerate who are born of the spirit. The product was *spirit*, which is divinity or vital sanctity. He was a *saint of God-kind* of son, substantial divinity and eternal life, constituted the life or vital nature of that Holy Thing; and the power of the Highest's overshadowing the Virgin was the *cause* of his filiation to God. No creative agency was now employed: God of his own holy virtuous will, begat his only Son, who was born not of corruptible, but incorruptible seed. He was *Deus genitus et natus*, God begotten and born. A divine father cannot beget a creature son, or communicate any other but his own divine, and eternal life. We need no other proof of the Son's divinity of

nature, than that *he was the own proper Son of a divine Father*. Generation is not only the communication of what hath life, but the *same* life with that of the genitor, which by being imparted becomes life in *himself* to the generated, his own constitutive vital nature. "As the father hath life in himself, so He hath given to the Son to have life in himself." If the Father's life is eternal, so must the Son's be from henceforth : but it is impossible a son should be eternal a parte ante, as also that given life should be self originate. We never read of any eternal Son's now *condescending* to be born, or coming from heaven to enter the virgin's womb, or being any ways *active* in this affair. The birth of Jesus is always expressed in the passive voice : nor have we one witness that an eternal Logos now took to himself a true body and a reasonable soul, or assumed the human nature, as some speak, from groundless tradition. An "eternal Logos or Son, is one person," and one self, and "a true body and a reasonable soul" is another person, and another self ; and that the first of these, should take the second into union with itself, and then that the two compounded selves should be "two natures and but one person forever," is clear scholasticism, and absurdity, which Thomas Aquinas and Duns Scotus ought to be ashamed of. Fifty natures separate from an intellect do not make a person, and one intellect may exist in several natures, and yet all be one intelligent agent only. The spirit of man may exist in the human nature, in an animal nature, and in the divine nature, and be but one person. The soul of Jesus came to exist in the human and divine nature at his generation, conception and birth, but all constituted but one person, and neither nature was active in taking the other, nor the whole person in constituting itself. In the generation of Jesus the divine life was so imparted to the Son, as not to be totally separated from the Father's life, as it is in creature generations, but is like to a

living stream from a living fountain, an undivided derivative, existing in each other, and yet having distinct subsistence, by their personal intellects of which it is the vital substance, and not a mere modality or denomination. The Father and Son are not mere relative properties, or denominations of a common essence, as Sabellius and others suppose, for these cannot generate or be generated but in their subjects.

3. The generation and nativity of the Holy Thing at Bethlehem, was the origin of the personal subsistence, of the Son of God, and of David.

What thoughts soever any may have of the prior existence of the intellect of Jesus to this generation, yet the Son of God had no pre-existent personal being, nor are any supposed acts of that pre-existent soul, the acts of the Holy Thing now born. Jesus became the only begotten of the Father by this generation and nativity, as much as John did, by his nativity of Zechariah and Elizabeth, become their son. The one and the other were foreordained, but that precludes actual being. I. Peter i. 20. The divine nature though eternal in itself, formed no distinct personal subsistence in a Son till now, it was not life given to be in himself, before this. Much hath been written by jews and christians of the pre-existent soul of the Messiah, as the first of God's creation, and as the only spirit of the human order which stood, when devils and others fell. And Dr. Watts and Price, &c. have treated largely of it, and suppose the many appearances in the Old Testament are to be understood of it. But these are not said to be of Christ, nor is God said to have spoken till in these last times by his Son; Heb. i. 2. in the Old Testament times the word was spoken by angels, but the great salvation first began to be spoken by the Lord Jesus in his public ministry; but the supposition of his giving the law totally destroys the apostle's argument. Heb. ii. 1, 2, 3. No other only begotten Son of

God is mentioned in the bible besides Jesus, and no other cause of his filiation by nature to God, but his Bethlehemetical generation and nativity. And if this pre-existent soul did exist, and was an agent, his prior acts were not the acts of Jesus or of Christ; nor will any, what some call a communion or communication of properties, justify the predicating of the whole, what belongs to a part of his person, because there was no communion or communication of properties, prior to the union of the natures to which they belong, and neither nature, nor both in conjunction, is a distinct agent, but only that intellectualist, which exists in these natures, and of whom they are the vital substance. To call an *acorn*, the *oak* it may grow into, or the *pillar* it may be in an edifice, is improper.

The Holy Thing, after called Jesus, and the only begotten Son of God, are one and the same person, which was not constituted until this generation and nativity took place, and no Son of God before existed, any more than the *rib* out of which the woman was builded, was the distinct person of Eve while it remained in Adam, and his acts were predicable of her.

4. This generation, conception, and nativity of the Holy Thing, was no more the act of Jesus, than these same acts, are the acts of any other child,

The above is opposed to the absurd language of some, that God's Son *condescended to be born*, i. e. acted to be passive; that the eternal Son took to himself a true body and a reasonable soul in the virgin's womb: that the eternal God became a mortal man, and more such stuff. He was *born*, not *made* of a woman, and his birth and coming into the world, are distinguished, as passive and active. Luke i. 35. John xviii. 37. Gal. iv. 4. original, How a child should be an agent in his own generation and conception, when his personal being was constituted, we leave to profound scholastics to explain. They who deny that the Son of God came from

heaven in his public ministry, for want of witnesses, when it shall be proved that Jesus and the two Johns assert it, ought to bring one witness or one text, that the Son of God now came from heaven, and entered the virgin's womb, and formed what they call the hypostatical union.

5. This generation, conception and nativity, was of that which is creature-transcendent, and subject-transcendent.

Compound words are here used because no other will express the idea. A creature may in part be divine by a participation of the divine nature, and a subject may have rule over fellow subjects, and even superiors to himself in some respects. The divine essence, nature, or life, for these are the same, is but one in God and in all holy beings, who partake of it derivatively from Him. They are with God and Christ, even as He and the Father are one, the sanctifier and the sanctified are all of one. John xvii. 22. Heb. ii. 2. There is no specific difference, nor essential difference, if essence, life, and nature, are the same. We affirm farther that all spirits as spirits are of one nature, physically considered, with only a *gradual* difference. But neither saints nor spirits are creature-transcendent. Creatures may exist, without rational spirits; and spirits may exist without the divine nature, as we see in devils and the unregenerate: the divine nature is not constitutive of the whole of their personal being.

Now as to Jesus, we suppose his spirit which issued from the father of spirits in a way, time, and manner, to us unknown, was the first of all spirits, and as to sanctity or divinity of nature, the Holy Jesus never did, and cannot exist without it. This creature-transcendency is involved in that appropriate title, **THE ONLY BEGOTTEN SON OF GOD.**

Considering Saints as regenerate he is the first born among many brethren, as one of *their species, a saint of God-kind of Son*, they are *re-born* of the same Spirit he was *born*. He is the

Father of eternal life to them, and they are his seed he was to ~~see~~ as the fruit of the travail of his soul, and the children he will present to the Father. Isa. ix. 6. liii. 10. Heb. ii. 13. But as *the only begotten*, he hath a natural preeminence to Creatures ; He is not of their party; and hath no compeer among angels or human saints, to none of whom did God ever say, "thou art my son, this day have I begotten thee." The holy King was *superior* to angels, not *lower*, when he was born, and lay in the manger.

Again, this is the generation of what was *subject-transcendent, divinely royal and imperial*.

God as a king, the divine majesty, the highest, or most high, begat his imperial son and heir. He was born the divine son the King, not of the subject party in God's kingdom, any more than he was of the creature party in God's creation.

By his virgin mother he is of the royal family of David. In the prophets he is called the "branch of Jehovah," and "the righteous Branch of David." The branch must be like its root. He was a stem of ancient royalty, of the royal family of Judah who derived his pedigree from ancient kings ; This is the meaning of his "goings forth being of old, from everlasting." Mic. v. 2. Some indeed understand this of their favorite eternal generation, but St. Mathew applies it to the temporal birth of Jesus, leaving out the last words, which only mean that he as then born was from ancient kings. Or that his goings forth in the divine foreordination were before the world was, which is as from everlasting. Matt. 11. 26. 1. Pet. 1. 20.

Here must be noticed a material distinction between the *real personal* and *real political* birth of a king. A son cannot be born a God from a God, a King from a King, in the fulness of regal power, any more than a man can be born from a man pienafily, with all man like personal perfections. When the angels speak of Jesus as "born Christ the Lord," it expresses

what he was to be, not what he then was. There was no investiture in his offices at his birth. The child born, was not *a son given* till afterwards, much less was the government upon his shoulder, or He the everlasting Father, wonderful, counselor, the mighty God, or the prince of peace. Isa. ix. 6. These are after titles, and none but the first, *a child born*, predicable of him at his birth. Any one who foreknew what Joseph was to be, might just as well say at his birth, "This child is in the field, and in Dotham, in the pit, in the dungeon, and riding in the second chariot in Egypt at the same time." Jesus was made Christ at his baptism, Lord and king at his resurrection; his coronation day was his birth day as a king. Acts xiii. 33. Ps. iii. 6, 7. Heb. i. 5.

The angel tells his virgin mother that the Lord God *should give* him the throne of his father David, as *what was future*. As to what some call his essential power and government, they cannot belong to a child born : and his official capacity did no more commence at his birth, than John the Baptist's did at his. His being *born* is not his *coming* into the world ; John xviii. 37. the fulness of time was not yet come; nor was any Son given, sanctified, sealed, or sent of God at that time : Christ was yet to come.

6. The divine and royal nativity of the Son of God; and of David, was *honorary*; and *ennobling*:

It was no humiliating or condescending act of His, or any ways humiliating or degrading to Him. He was indeed born an *infant God and King in human form*, and subject to the progress of nature towards perfection, which is an unavoidable attendant on every birth. It was honored by heaven various ways. If it be an *honor* to be a God and King; it must be an *honor* and *dignity* to be born the Son and Heir of the Most High. David thought it ennobling to be only the son-in-law of an earthly king : how much more honorable must it be, to

be the real only begotten Son and Heir of Heaven's Divine Majesty? His generation and nativity was no more his humiliating act or humiliating to him, than our regeneration is ours, when we become the sons and daughters of the Lord Almighty. And who ever thought *that* to be his condescension and disgrace? Every birth is attended with something of natural imperfection, they are babes, in minority, dependent on parents, subject to a natural progression towards perfection, under governors and tutors, and so differing nothing from a servant. This is unavoidable to the Heir who is to be Lord of all. Gal. iv. 1, 2. The regenerate are first babes in Christ, and progressively grow up to the stature of perfect men. Thus *Jesus grew up to be God, was with God, and subsisted in the form of God*, at the termination of his generative capacity.

II. A description of the agency of the parties concerned in this generation, conception, and nativity, will farther illustrate it.

The Lord God the Highest, the Father of the Holy Thing, is the first agent. And his agency is intimated several ways. The *power of Highest's* overshadowing the Virgin, is the cause of the Holy Thing's being the Son of God. Luke i. 35. At this time, and by this means, the relations of paternity and filiation were constituted, by an act of the Father's holy virtuous will. The divine nature, essence or life, for they are the same, were now given to the Son to be in himself, constituting Him a Son. See what is written in the first chapter concerning the divine nature. The Deity is the God and Father of all spirits physically considered, and there is only a *gradual*, not a specific difference between them. The spirit of Jesus did not now begin to be, any more than the spirit doth in human generations, or in the regeneration of christians. Mere physical spirituality is not the divine nature, as we see in devils.

. By the divine nature we mean the *life and constitution of God, as God, and this is sanctity, the vital substance in which his infinite intellect exists.* The vital essence of God, is divine and eternal life, light and love. The Father hath this in himself, of himself, or from none, and other beings who partake of it, do so by derivation from him. It is an infinite ocean of *vital sanctity*, and is *imperial* as well as *vital*; for it is the *dignity* as well as the life of the divine majesty, who is "glorious or magnificent in holiness."

Now, the divine nature, in both the above senses, was communicated in this generation to the Holy Thing, in a divine manner, and creature-transcendent degree. It is what belongs to no creature necessarily, but it is necessarily the life of God, and of Jesus by his Father's gift. The *incorruptible seed of God*, was the vital substance of the Holy Thing born. A sempiternal principle of *divine vitality*, as joined to his intellect and the human nature, constituted his person, as subject to the progress of nature towards perfection. If all the fulness of the God-head dwelt in him bodily, it must be, *ad modum recipientis, according to the capacity of the recipient.* The divine essence *comprehensively as the fountain*, is God's absolutely, who by its communication becomes a Father, and the Father of the Holy Thing existing by such communication, but in a *stricter notion*, it is the Father's retained life in himself, after he hath given to the Son to have life in himself. In the first sense it compriseth the Son's essence, and the Father's own personal essence also, because there can be no essence in the God-head, which is not the Father's as the one God. And yet the Father's retained personal life, is not the Son's given or derived life. This derived life is so *imparted*, as not to be *divided* from the life of the one God, but is an *undivided derivative* from that as a fountain, and yet has a distinct subsistence in itself, as *a living stream from a living fountain.* As the living stream exists in

and by its fountain, so the fountain dwells in the stream as its source: thus the Father and the Son dwell in each, and preserve their personal distinctness, so that the personal acts and sufferings of the one, are not the personal acts or sufferings of the other. And this personal distinctness is preserved by their intellects existing in the one, in the divine nature, the *primitive*, and in the other in the divine nature the *derivative*: the *former* is the Father's, the latter is the Son's life and essence. The Son by this generation having distinct divine personal existence, was Life of Life, Light of Light, Spirit of Spirit, Love of Love, God of God, in his nature and essence. As the image is the derivative from the exemplar: so the Son is "the engraved image of his Father's person." Heb. i. 3. This essence the image, in this generation, is vital, and substantial, and yet without any division, and with such distinctness as united to the Son's intellect, as to constitute personality, whereby a distinct individual substance of a distinct individual intellectualist, and not a mere modality or denomination is derived from the one God. The Son may be allowed to be co-essential and consubstantial with the Father, if scholastics choose these terms, but *coeternity* a parte ante, and *coequality* in power and glory, are repugnant to the nature of things, and to the *primacy* of the Father as the one God. Self, or necessary existence, absolute eternity a parte ante, original, underived power and glory, can never belong to a Son, any more than underived existence can.

The Son was also by this generation of the divine *imperial* essence, since God as essentially King begat his son and Heir. But though a king's son and heir, is the King the Son, yet he is invested with no actual government by his personal nativity. He is not of the subject party, and yet is subject to the sole reigning father as every dutiful son will and ought to be. The son the King, is exempted from the rule of all but the Father alone,

He begets but is "the exact image of his being" - i.e. of God.

2. The next agent concerned in the nativity of Jesus is the Holy Ghost.

The Holy Ghost is said to come upon the virgin, a common expression, when he applies himself to any work of sanctity, relative to them on whom he comes, or falls. She is therefore said to be with "child of the holy Ghost." Matt. 1. 18. In the apostle's creed he is said to be "conceived of the Holy Ghost:" some other creeds say, "he was born of the Holy Ghost and the Virgin." But as the *power of the Highest*, was the cause of the Holy Thing's being the Son of God, and no creative act was now exerted, and as neither Jesus nor christians are the sons or creatures of the Holy Ghost by being born of the Spirit: some other agency must be ascribed to the Holy Ghost than what is generative, or creative. The Holy Ghost is to be considered as an *inspiration agent*, or *inspiration virtue*. 1301
And whether he is to be taken here *personally* or *impersonally*, it is probable all the influence was, to enable the virgin to become a Mother without the concurrence of man, *uniting the constituent parts of the Holy Thing, and sanctifying the fruit of her womb*. By the Holy Ghost, God finishes or completes his works of vital sanctity: *spirituality*, if the word may be used, is his *kind of thing*. Here was spirit born of spirit, and not flesh born of the will of the flesh.

3. The other party concerned was the Virgin Mary, the mother of the Holy Thing born, called the Son of God.

Mary the same with Miriam was a common female name among the Jews: but this highly favored and blessed among women, is distinguished from others by being espoused to a man named Joseph, and especially as she was the mother of the Son of God, and yet a *virgin*: for *she knew not a man*, and Jesus was born *before Joseph and Mary came together*. Her being a virgin is of singular note, because the predictive curse upon the serpent is that the *seed of the woman should bruise his*

head : And the famous prophecy of Isaiah that "a virgin shall conceive and bear a son, and call his name Emmanuel." Isa. vii. 17. The former of these is never quoted in the New Testament, it being no gospel preached to man as Luther supposed, or promise made to man, but a curse pronounced upon the serpent, establishing his doom : but the latter is applied to Jesus, whose name is equivalent to Emmanuel, being Jah prefixed to Oshea, which signifies the Divine Savior, of the same import as God with us.

ha in Modern Jews have tried to give another turn to this text by understanding *Alma* to signify any young woman, but the ancient Jews, and the relations of the words and the wonder of the sign given by God himself, will justify our understanding it of a proper virgin who knew not a man. It was never fulfilled in any but Mary, and was literally fulfilled in her, who was a virgin when espoused to Joseph, and so continued until Jesus was born. But whether she so remained ever after we leave to Franciscans and Dominicans to dispute.

But this is certain, marriage is honorable in all, and the bed undefiled, and no past acts in that relation could prejudice the virginity of Mary when the Holy Thing was begotten, conceived, and born. Her maternal acts were a proper *conception*, *progressive nutrition*, Luke i. 42. and *actual parturition*. It was expedient that he should be *human divine in his natures*, and no descendant from the animal Adam, subject to, or involved in, any of his evils. The honor put upon this blessed Maid entitles her to esteem and blessing from all generations, but not to worship. Jesus was born of a woman, that being of the one *sex*, and descended from the *other*, He might save both men and women. Now the unjust reproach is wiped off from that worthy part of our species, which hath been cast upon them by sons of Adam and Eve, because the latter being *deceived*, was first in the transgression, when Adam not beguiled, yet also

transgressed. They may now hold up their heads, *as more of good* hath come by one of their *sex* than of *evil* came by another. And to the honor of females, it is noted, that to them Jesus first appeared after his resurrection, as they had been steady attendants upon him in his ministry; and they have been more generally friends of Christ and his religion than men. Few or none have denied his revelation or divinity, and more in proportion have embraced and adorned the christian profession. Seldom is the woman an hinderance to the man's being a christian, but rather a help thereunto: while often hath the woman to encounter the temptation to infidelity from the man, and to follow Christ without him.

III. The natures, dignity, state, and character of the Son of God and of David, as a child born, before he was a Son given, remain to be considered, in order to the full understanding of him in his personal, generative capacity.

As the angel announced to the Virgin that the Holy thing to be born of her should be *called*, Luke 1. 32. John iii. 1. so he really was the Son of God the Highest. He hath been proved to be divine by nature, the Holy Son and Heir of the Divine Majesty by the communication of the divine vital and imperial essence. If God was *sterile*, and the divine nature had not a power of *fecundity*, there never could have been any first born Son, who is *divine and imperial* only, or many brethren who are *creatures and subjects also*.

Jesus also had the human nature as constitutive of his one person. By the human nature we understand nothing now all common to men, that God might manifest them, and to beast. Eccl. iii. 18. &c. This Holy Thing was not born a beast as the children of Adam are in their present estate, with respect to all that the fathers of their flesh are the authors of. The offspring of God the father of spirits, the children partakers of flesh and blood, are not so denominated from the flesh and

blood they are the partakers of : for that is animal and corruptible, the creature subject to vanity, and the bondage of corruption. Heb. ii. 14. Rom. viii. 19. &c. And certainly this was not the estate of the Holy Thing at his birth. Yet he had proper humanity of nature in a true body and a reasonable soul. In this true body he was distinguished from angels, as he is now since his resurrection in a body of flesh and bones. Luke xxiv. 39. Neither the divine nor human nature are intellectualists, but in them the intellect of Jesus existed, and they are vital substances necessary there-with to constitute personality, but are no agents of themselves.

His dignity was that of Son and Heir, even though in infancy, minority, and subjection to a progression towards perfection. But He could not be born a God from a God plenarily, not a King from a King with regal authority. No heir of a king can be possessed of royal power while his father lives but by *appointment*. Heb. i. 1. The great Jehovah cannot die. But though this child born could not have all human divine, personal and royal perfections at once, yet he had the natures and essences of them : and he *grew, waxed strong in spirit and increased in stature and wisdom*. The essentialities of humanity and divinity, were in him *feminally* by his generation and conception, and *completely*, though *in miniature*, by and at his birth. Great things may grow out of small under the influence of the God of nature and of grace. "The stone cut out of the mountain without hands may fill the whole earth." Dan. ii. 34. Being born of a woman an helpless infant in human form, he needed food, cloathing and protection, as other children. Every one will own the incorruptible seed of God is unperishable, as also the immortal spirit of man : the human body alone of Jesus could be hurt, and it may well be questioned how far that could be injured, or whether it could be injured at all, being *spirit* born of spirit, and if liable to any external violence, it

must be as the *fruit* of the virgin's womb. The attempt of Herod to kill him, and the command of God to Joseph to flee into Egypt, argue nothing against the above supposition ; because God could have protected him from Herod there, if he was liable to external violence : but it was not wholly the fear of Herod's power, or the liability of the young child to his violence, that caused that movement, but the fulfilment of a prophecy. He was truly a middle person between God and men, exclusive of the animal nature of men, without any imperfection or deficiency excepting what is unavoidable in minority.

As to the extent of the capacity of the spirit of man, we are but imperfect judges : we see how far it hath reached in a Locke, Newton, Milton, &c. And if the spirit of Jesus was the first in degree, time and capacity, of all derived spirits, in the human and divine natures now united to it, it might be capable of infinite progression, as his person grew, *waxed strong in spirit, spirit born of spirit, increasing in wisdom as in stature.* Luke ii. 40, 52. The wisdom was not of this world, but heavenly : not such as reason, flesh and blood, or man teacheth, but such as is of God. When twelve years old, the time when children took upon them the yoke of religion among the Jews, he was found in the midst of their doctors, hearing them, and asking them questions, to the astonishment of all that heard him at his understanding and answers. Both the divine and human nature in him enabled him to make great progress in sanctity and the knowledge of the holy, and to be filled with the fulness of God in proportion to the capacity of the recipient. As he tarried behind at Jerusalem unbeknown to his parents, to be examined by the doctors, or rather to examine them : Joseph and Mary missing him, returned to find him, and finding him chid him for putting them to so much concern and trouble. " Behold," saith his mother, " thy father and I have sought thee sorrowing." His answer is laconic, but pregnant with

more sense than she then understood, or many have supposed since to be in it. "He said unto them, how is it, that ye sought me & wist ye not that I must be about my Father's business?" "But they understood not the saying which he spake unto them," as others have not after all the consequent explanations of it. "And he went down with them, and came to Nazareth, and was subject unto them. But his mother kept all these sayings in her heart: and Jesus increased in wisdom and stature, and in favor with God and man." We read no more of Jesus for eighteen years, even until his public ministry commenced, when he began to be about thirty years of age. Among the few who have thought of this matter, it hath puzzled them how to account for so long silence, in four Evangelists who undertook to write his life, as to the better half of it. To fill up this space, tradition, that dernier resort, hath been resorted to, and with its common ill success. The tradition is this, upon the credit of Justin Martyr: "That Jesus lived retired with Joseph, learned and worked at the carpenter's trade, or that species of it making ox yokes, to be a pattern to all children in industry, subjection to parents, and providing for them in their straits." Origen, a father less credulous, of superior capacity, and furnished with equal means of information, denies the tradition, but how he solves the difficulty, we know not. But as neither of them had any personal knowledge of the matter, nor any other authentic revelation than we have, we are at least as good judges as they were, from reason, scripture, and the analogy of things.

As on the determination of this matter, we suppose the honor of Jesus is depending, as well as the clearing up many passages of scripture concerning him, and the tradition itself, hath solely the contradiction of sinners against himself, for its ground: it ought to have a fair discussion that the reader may judge of himself what is right: and especially as the truth of the heavenly mission of Jesus depends upon it.

It appears to be a groundless inconsistent old wives fable, dishonourary to the Son of God and of David, when it is considered that he was no Son of Adam, or subject to get his bread by the sweat of his face : and was designated for the highest office in the kingdom of God, and it was needful for him to be otherwise employed to qualify him for it : and as to the supposed example of industry and providing for the straits of parents : we have no account either of their poverty, or his filial piety in that particular. If he had been eighteen years at work diligently, he might have had some property, and where to have lain his head in his public ministry : and being so used to manual labor, we might have read of his putting his hand to some work, in his straits, which we never do throughout his life. Was he so busy all this time at his trade, as never to appear in the temple, where all males were obliged to be three times a year ? or if *there*, never to say or do any thing worthy of record ? to oppose these valid reasons, we have only some ignorant and malicious questions evidently designed to destroy his usefulness, as his answer implies. "Is not this the carpenter, is not this the carpenter's son ?" Matt. xiii. 55, 56. Mark xi. 3. These or others said, "he was a gluttonous man, a wine bibber, and a friend to publicans and sinners. Matt. xi. 19. Let both be believed or neither, as they stand upon the same ground of ignorance, malice and spite.

But when we look upon the other side we see scripture and reason. His answer to his Mother, "wist ye not that I must be about my Father's business ?" hath another meaning than that he was in future to be employed by Joseph, who was not his father, in making ox yokes.

His mother never supposed this, though she did not understand him, but, "kept these sayings in her heart," for after discoveries. If he was after this subject to his parents, it was only so far as this other business permitted. He had nothing

to do or to learn farther on earth, but while here, he was "in favor with God, and with man," so far and long as man knew him. The Holy Jesus was in his minority training up for usefulness in piety, and subjection to parents, and is therein a fit pattern for youth to follow. But when the time of his native servitude under governors and tutors, as appointed by the Father, was out, we find him by an essential remove actually in heaven with God, under his divine instruction and tuition. He was to be, and actually was, a teacher sent from God, to declare and testify, what he had seen, heard, or learned of him, and to repeat commandments from his mouth. Some prophets were trained up in schools or colleges under eminent masters, such as Elijah and Elisha, but Jesus was designed to be, and was *a prophet above all, as coming from above*, not at his birth, but in his mission.

We may account for this ascensional remove as easily as for that of Enoch or Elijah, or his own after resurrection.

But here the great cry is, why have we no witnesses of this? The question comes with an ill grace from those who put it, and shews the blinding influence of traditional prejudice. They believe an eternal Logos or Son, descended from heaven, entered the virgin's womb, and condescended to be born. Surely so great an event as "the eternal God's becoming a mortal man," as some speak, must have many witnesses. But where are they, or one scripture assertion of the fact?

A few witnesses to his eternal divinity would have been a mighty help to scholastic orthodoxy, and it really needs it. But alas! there is no support to the baseless fabric. That such an ascent is conceivable, appears from what Christ was and did after his resurrection. At times he was with the disciples for forty days, eat and drank and conversed with them, appeared and disappeared at pleasure, even when *doors* were shut; and might have many ascents and descents in that time:

we never read of his lodging with them, and he never appeared in the temple, was no inhabitant of this world any more than angels are upon occasional messages, but was detained from a final departure by special reasons. The angels sent to minister to the heirs of salvation, *always* behold their Father's face in heaven. Jesus might after his twelfth year consider himself as no inhabitant of this world, and yet be sometimes in it, known to his mother and some few friends with whom he was in favor, and, at the expiration of his generative capacity, come in his ministry into the world, as *sanctified, sealed, and sent*.

There was good reason for his ascensional remove, and there is no need of any other testimony of it than we have. Heaven was his Father's house and court, where the divine king's son and heir at the termination of his minority ought to be. If a great king beget a son and heir, of a virtuous subject prince in a far country, designing him hereafter to restore the revolted subjects in that country to their allegiance, it must have a happy tendency towards their return : and it is equally fitting that he should remain with his mother under such governors, and tutors, as were proper for a time : but when by a growth up into his father's image, and a conformity to him, and he is fit for his father's presence, it is highly proper he should be removed to see his father, learn his mode of government, and under him be qualified for his after work, give his actual explicit consent to undertake it, receive his commission and credentials, with suitable instructions, and from thence to set out to execute his office. For some such purposes Jesus went to be with God. He had proceeded as far as the Jewish pedagogue could lead him in divine knowledge, and therefore went to heaven to read the *volume of the book* Ps. xi. 7. of God's predestination, and have the old testament prophecies explained concerning himself. There only he could find one to give him a comprehensive view of the plan of redemption, see his own fore-

ordination before the foundation of the world, the Father's love to him before the world was, and what glory he had with him, who calleth things that are not, as though they were, as a reward of his mediatorial work.

Then in prospect of the joy set before him, he engaged to make his soul an offering for sin, upon condition of seeing his seed. This divines have called the covenant of redemption between the Father and the Son. It could not be between any eternal Logos or eternal Son, because if any such had existed, he had no *soul* to offer. The Father having then revealed his designs as to men, the Son, as allied to them by the birth of a woman, voluntarily, of holy benevolence, engages to comply with his Father's proposal, and to lay his own personal advantage by, to be, do, and suffer, what should be for his Father's honor and the general good. In so doing he quitted his claim to hereditary honour, and accepted of an *appointment* to be heir of all things; And though rich became poor, that we through his poverty might be made rich. All this was the act of Jesus himself, and not of any eternal Son, or Logos. He went to heaven to have the plan unfolded to him, to be instructed in all the parts of it, to yield his explicit consent to it: and there to tarry in glory, until the fulness of time should come, as to the divine foreordination, the divine prophecies, and his own age, for his being sanctified, sealed, and sent into the world.

What hath been supposed above is not only possible, but probable, and the ascent and descent of Jesus after his birth, and prior to his public ministry, as a matter of *fact*, shall be attempted to be proved, from plain scripture. And in order to this it will be necessary to prove his being in heaven when John began his ministry, then his ascent there, and his descent from thence in his own ministry will be evident. As to Jesus, who was born at Bethlehem, being in heaven when John began

his ministry, and before his own mission and coming in to the world, we prove it from John first, first, as compared with other scriptures. "In the beginning was the word, and the word was with God, and the word was God. The same was in the beginning with God." The learned do, and the unlearned may, know what hath been written to pervert and wrest this easy text of scripture from its natural, obvious, and popular sense, to one totally foreign from the subject the Evangelist is treating of, and which hath nothing but Plato, a heathen, and tradition from him, to support it. Much hath been written of the reasons of John's undertaking to write his gospel, and more of what some platonic philosophers have said of the *sublimity* of it, who understood nothing of it, and that it ought to have been written in letters of gold. The scriptures explain themselves, and we need no help from such as are of this world, and belong to the God of it, to explain plain revelation. No natural man ever conceived of what John hath written. The Platonic Logos, and Rabbinical Membra, are both different from St. John's word.

John, the beloved disciple and most intimate friend of Jesus, is allowed to have been the writer of the gospel which bears his name, after he was far advanced in life, had outlived the other Apostles, and had seen the rise of many errors to the perversion of the true faith once delivered to the Saints. Antichrists had come who denied *Jesus to be the Christ, or that he had come in flesh*, as may be seen in his Epistles. I. John ix. 4. II. John 7.

He had also in view the completion of the gospel history by the supply of what others had omitted.

1. Like other historians, he sets out from a well known epoch or æra, which he calls *beginning*.

Thus Moses began his history with the creation of our terrestrial System. Some by John's beginning understand

eternity, though that hath no beginning : others say *before all worlds* : and not a few say in the *Mosaic beginning* ; and to perpetuate the last conceit, marginal references are inserted in some bibles, in *Genesis* and *John*. But *John's beginning* is not, so early as the birth of *Jesus*, nor so late as the commencement of his public ministry. We cannot miss the time, if he and the other evangelists are allowed to interpret his sense. If a writer uses a word *many times* in a known determinate sense, for *once* in a disputed sense, and even that once may be best understood as the others, nay if it make *no sense*, to put any other meaning upon it, but spoils and mars the whole : it is *abusive* to put this perverted construction upon it. In this manner hath *John* been treated. *Mark* and *John* begin their gospels at the same date even with *John Baptist's ministry*. *Mark* i. 1, 2. Here even *Mr. Henry* saith, "the gospel did not begin so soon as the birth of *Christ*, for he took time to increase in wisdom and stature : nor so late as his entering upon his own public ministry, but half a year before, when *John* began to preach." This is *John's beginning*, and *in it*, the word *was*, and *was with God*. Nothing can be plainer, or more determinate. "The law and the prophets were until *John*," then a new epoch commenced. *Luke* xvi. 16. When the place of *Judas* was to be filled up, it was to be out of those men which had accompanied with the Apostles, all that time the Lord *Jesus* went in and out among them, beginning, *Acts* i. 22. at the baptism of *John*. Beginning at *John's baptizing* any, for some of *John's disciples* were afterwards the followers of *Jesus*, or beginning at his baptizing *Christ* himself. *St. Luke* uses the word beginning in the same sense. "Who from the *beginning* were ministers and eye witnesses of the word." *Luke* i. 2. So *John* explains himself, "That which was from the *beginning*, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled of

the word of life : that which we have seen and heard declare we unto you : for the life was manifested, and we have seen it, and bear witness and shew unto you, that eternal life which was with the Father, and was manifested unto us." I. John i. 1. 2. 3. The same person is denoted by the life and eternal life, that in the gospel is called the word with God : whom they never saw or handled until he came in flesh and dwelt among them. From that same beginning, in which beginning the word subsisted with God, they saw and handled him who is the personal life eternal which had been with the Father, with God, but was now manifested. "Ye were with me from the beginning : Jesus knew from the beginning who should betray him." John xv. 27. vi. 64. viii. 25. xvi. 4. I. John ii. 2, 25. and iii. 3. II. John v. 6.

2. In the beginning was the Word.

Here is a proof of St. John's simplicity in barely asserting that the Word *was*; or had a real subsistence. But who did not know the Word *was*, with a sneer, say scholastics, if the Word was Jesus after his birth, and not yet made flesh ? the answer shall be seriously. When Moses began his history, he doth not say in the beginning God *was*, because men already had sufficient notions of his being from creation. But John, writing of a person whose existence could not be known by natural light, and whose creation as well as kingdom was not of this world, saith the Word *was* or had a real being. Who is the word ? not wisdom in Prov. viii. Wisdom is of another sex, sister to Prudence, allied to Charity whom St. Paul personifies. I. Cor. xiii. Mr. Henry hath this law quibble. "Word is two-fold, word conceived, word uttered, the first is thought, the other is speech, thought is the conception of, and one with the soul, and therefore the second person is fitly called the Word, being the first begotten of the Father, as thought is of the soul." After quoting Prov. viii. he goes

on, "And as there is word uttered which is speech, thus Christ is the Word as the Father hath spoken to us by him. John Baptist was the *voice*, but Christ the Word." Wretched stuff ! scholastic husks ! Leclerk saith "In the beginning was *reason* ;" a mighty subject of gospel revelation ! others say the Word is a certain eternal Son of God, and some, He is the Supreme God under a second denomination. But John never bare witness to the existence of any such person. A few say the word is first born, before the creation and the most glorious creature. John tells us plainly who the Word is, even the same with the Light, the Life, the eternal Life which was with the Father, the same John bare witness of, who came to his own, and his own received him not : the same with the only begotten ; the same with Jesus Christ ; John i. 6, 11, 14, 17, 18. called the Word because he hath declared the Father, and hath the words of eternal life. The *Word of God* still retains his name with a *garment dyed in blood*, Rev. xix. 13. which no abstract Logos, or eternal Son, or first born before the creation, ever had. Scholastics have imposed a figment, a non entity, for Jesus Christ who came in flesh, and totally change the *subject*, mistake the *time*, and the *nature*, of the incarnation, and in the room of an important *reality*, substitute a *nothing*.

3. The *Word* in the beginning was *with God*.

"We shew unto you that eternal life which was with the Father, and was manifest unto us." He was *with God*, as we say of a good man departed, he *is gone* to God. He repeats it for the greater confirmation as John's manner is. *The same was in the beginning with God.*

In the beginning of John's ministry, the Word was with God, not yet made flesh, nor come to dwell among the Apostles. If we could not tell how Jesus went to be with God, or what he went there for, we ought to believe the fact upon John's testimony, nay upon Christ's own repeated assertion,

who was the true witness. John iii. 33. They both affirm he ascended there, was in heaven, and came from thence in his mission. The proof of this matter of fact being important as to the mission of Christ, a few of the many texts that speak of it shall be produced. Whole chapters almost, speak of his coming from heaven, not as an eternal Son or Logos, but as the *son of man*, a title he gives himself, and which belonged not to him in his generative capacity. Discoursing with Nicodemus, he saith, "Verily, verily I say unto thee, we speak that we do know, and testify that we have seen : and ye receive not our witness. If I have told you earthly things, and ye believe not, how shall ye believe, if I tell you of heavenly things ? And no man hath ascended up to heaven, but he that came down from heaven, even the son of man, which *was* in heaven." John iii. 11, 12, 13. Our translation, which is in heaven, is not right nor true. The original word is in the past as well as present time : and the son of man could not be *in* heaven while talking with them on earth. Here is first an ascent to heaven from earth, then a descent from heaven to earth, and an affirmation that he was in heaven, after his ascent, and before his descent. And the whole is predicated of the son of man, a name not assumed or given him only in his ministry. It is not spoken of any eternal Son or Logos, or of the divine nature, for a nature cannot ascend or descend without the person whose nature it is. John the Baptist testifies the same thing in the same chapter. "He that cometh from above, is above all (prophets) : he that is of the earth, is earthy, and speaketh of the earth : he that cometh from heaven is above all, and what he hath seen and heard, that he testifieth, and no man receiveth his testimony, he that receiveth his testimony hath set to his seal that God is true." In this his preeminence to all other prophets consisted, that he had *seen* and *heard*, what he declared. In the sixth chapter of

John, Christ discourseth largely of himself as the *bread* of life which came down from heaven ; " And the bread that I will give is my flesh, which I will give for the life of the world." The Jews understood him literally and questioned about it : and when many of his disciples said, " This is an hard saying, who can hear it ? And when Jesus knew in himself that they murmured at it, he said unto them, doth this offend you ? John vi. 60, 61, 62. What, and if ye shall see the son of man ascend up where he was before ? Nothing can be plainer than this. It is predicated of no Son of God, not the son of man, nor of any diyine nature. The word *before*, doth not relate to his birth, but his mission ; for it hath been validly proved that there was no such person under any denomination prior to the birth of Jesus. " He that descended is the same that ascended far ^{time} above all heavens." Eph. ix. 10. Mr. Pool's ~~corps~~ ^{vs-} are much pinched here. " He saith not, he that ascended is the same that descended, lest it should be thought that Christ brought his body with him from heaven, but on the contrary, *He that descended is the same that ascended*, to shew that the Son of God did not become other by his descent than what he was, nor the assumption of the human nature add any thing, as a man is not made other by the *clothes* he puts 'on." Thus the human nature according to them, is no essentiality of the person of Christ. But this is guarded against. " He that ascended, what is it but that he descended first : He had ascended first of all, then descended, and hath now ascended, and will descend again. Jesus was born here human divine, without the clothes of flesh, went to God without them, came from God in his mission, and put them on here for a little while, put them off at his death, went to heaven without them ; but these cloaths are not the human but animal nature. The same person saith, " I proceeded forth and came from God ; neither came I of myself, but *he sent me*." John viii. 42. " He which is of God,

he hath seen the Father." "I came out from God, I came forth from the Father, and am come into the world : again I leave the world and go to the Father. His disciples said, lo, now speakest thou plainly : We believe that thou camest forth from God." John xvi. 28, 29, 30. The same that came from the Father was to return again, and in the same sense : but he could not come from God in his mission, unless he had first gone to be with God. "Jesus knew that he was come from God and went to God." John xiii. 3. His birth was no coming in his mission ; God did not give his only begotten Son at his nativity. But why were there no spectators of the supposed ascent and descent ? Answer : because it concerned none but himself ; he had received no commission, and was not sent. But when the Father *sanctified, sealed, and sent him*, it was from heaven, where he had begun with God.

4. *And the Word was God.*

The same Word, in the same beginning was properly God : He was not that God with whom he was, but the only begotten of that God, now arrived to perfection by the progress of nature he was born subject unto. God here is without an article in the Greek, to distinguish him from the Father, and to denote that He was not in *state* God ; that is in a reigning condition, vested with any power of actual government. This is the God afterwards manifest in flesh. And while he was with the God and was God, *He subsisted in the form of God*. Phil. ii. 6. As to this form and his leaving of it for *flesh*, it will come under consideration in the next chapter.

It appears, from the above description of the Son of God and of David in his generative capacity, that He was personally fit to act as a mediator between God and men, if ever called thereunto.

As the divine nature and human nature are both united in his person, he is exactly a middle person between God and men,

considering men as the offspring of God. But as yet he had not become flesh by partaking of the animal nature of the Sons of Adam in their present estate that God might manifest them. His personal constitution, origination, and native hereditary accomplishments are such, that neither the one God the Father nor the children of God now subject to vanity, have any cause of fear to trust him with their concerns, or that he will be unequal to the execution of any office devolved upon him, by the Father of Spirits and creator of souls, for the redemption and restoration of these lost sheep now strayed from the fold of the one Shepherd and supreme Bishop of souls. The Son of God born of a woman is allied to both God and men, and is fit to mediate between both. Being the engraved image of his Father's person, His only Begotten and well beloved Son, He will therefore please his God and Father and not himself, and come into any proposed expedient which wisdom and benevolence may devise for the recapitulation of all things. As a male born of a female of our species, both sexes may have hope for his interposition as a *kinsman redeemer*. While Jesus was God with God in heaven, there was a fuller visible equality between God and him. Transacting with God for man in the covenant of redemption, he as God, subsisted in the form of God. But when he came down to earth, we shall see he acts as the man God's Fellow conformed to the present estate of the Sons of men, and even in the form of a servant, in the *likeness of sinful flesh*.

Having the glory of God at heart, and a compassionate feeling for men, we may view him as standing ready in the imperial court of heaven, waiting for the fulness of time to come, when the sovereign mandate shall be issued for his descent into our world to assume *a body fitted for him*, Heb. x. 5. to act the mediator and saviour, in the offices of a Prophet, Priest, and King, of the Most High. The holy writers who had a

right idea of the native dignity, and riches of Jesus, the only begotten of the Father, feel enraptured when they speak of his condescension and humiliation, not in being born, but in becoming incarnate for a little while. A more accomplished person cannot be conceived of for this work. This is David in the antitype, God's Son and Heir, becoming his servant voluntarily, whom God hath found and chosen, and anointed to execute the office of a redeeming, new creating, and restoring God. This leads to a subject, the admiration of angels, the joy of men, and the astonishment of devils, and the ground and pillar of the truth, even the great mystery of godliness, God manifest in *flesh*.

CHAP. VI.

OF THE INCARNATION, HUMILIATION, AND MISSION OF CHRIST.

The mystery of Godliness, or the incarnation of the Messiah Jesus Christ explained : The form of God : His becoming flesh in the form of a servant in the likeness of men : His humiliation unto death : Exaltation to the throne of God : And the restitution of all things into the kingdom of God all in all, &c.

THE great mystery of godliness, is the Word's "being made, or becoming flesh;" the same with the "manifestation of God in flesh;" the same with the "coming of Jesus Christ in flesh." John i. 14. I. Tim. iii. 16. I. John iv. 2. This is the ground and pillar of the truth, as it ought to be translated, and not the church. I. Tim. iii. 15. As known unto God are all his works from the beginning of the world and before, he *foreordained* Christ before the foundation of the world to be the saviour of it, and subordinate to this foreordination, he created

our world and man, formed the several economies of religion; begat his own Son Jesus, and trained him up to a fitness for the office of Christ, when the foreordination expired and the fulness of time came for his mission into the world. The holy Jesus being all submission to his Father's will comes, as sent upon this errand, *sanctified*, set apart to the work, *sealed*; commissioned as under the broad seal of heaven, to perform the arduous undertaking. He comes from God the Father, with whom we left him in the preceding chapter, to do that which was written in the *volume* of God's book concerning him. He was made flesh, came in flesh, to dwell or tabernacle among the apostles. But previous to this, the form of God he subsisted in as God with God must be laid aside. Phil. ii. 6. This is the voluntary act of Jesus Christ and not of any eternal Son or Logos. As scholastics have changed the supreme object of worship, the only true God the Father, for a triune deity, or "most blessed essence consisting of three persons:" So they have totally changed the *subject* of the incarnation, and incarnation, from Jesus Christ, to a *fictitious* person of their own invention who was neither Jesus nor Christ, but became so, as they suppose, at his birth, which they erroneously call his incarnation. With the change of the subject they have also changed the time of it: and the *nature*, as they suppose this eternal Son then took to himself "a true body and a reasonable soul," which is something more than Jesus himself's *becoming flesh*. Heb. ii. 14.

The scripture idea of the incarnation is precisely no more than the *sarkosis* becoming flesh of Jesus Christ, at that beginning which succeeded the termination of his generative capacity, and was the commencement of his missive economy. The *sarkosis* means no more than that at the descent of Jesus from heaven, and coming into our world, after emptying himself of the form of God, he assumed an animal body fitted for him, for a little while called flesh, flesh and blood. And thus com-

ing in flesh he was anointed, made God's Messiah by the descent of the Holy Ghost at his baptism by John.

In every *state* after the person of Jesus was constituted by his Bethlehemetical generation and nativity, he remains the same essentially human divine, of two natures in one person. The several states he passes through do not alter his person, but so change his condition, that things rightly predicated of him in one state, are not compatible to him in another state. The becoming incarnate was only for a little while, a temporary thing : the days of his flesh were only during his ministry on earth, and are now over, but his essential divinity and humanity are the same yesterday, to day, and forever. In Isaiah ix. 6. and Philip. ii. 5, 11, we have three states of Jesus Christ mentioned at once ; and in I. Cor. xv. 28. &c. a fourth.

Before these states are explained let the Reader keep the following rules in mind.

1. That the same identical person is spoken of in each state even Jesus the Son of God, and no eternal Son or Logos. He is the child born, the word made flesh, the son given, God manifest in flesh, the mighty God, the everlasting Father, &c.

2. That his person is essentially the same in every state, form, and condition, human divine in his natures as hath been described.

3. That he was in no two states, forms or conditions at once and the same time, but relinquished the one for the other. When a child born, he was no Son given, when in the form of God, he was not in the form of a servant in the likeness of men, in flesh, or the likeness of sinful flesh : much less was he the mighty God or the everlasting Father when a child born, or Son given, nor was any government upon his shoulder until his exaltation.

4. The order of these states must be carefully observed.

The progression is from a child to a son, to a mighty God and everlasting Father : and if one state is taken away, or misplaced,

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the argument is lost, and confusion introduced. If the first state, the form of God is taken away, there is no room for the incarnation and humiliation : and if in the first, or second, the essential government was possessed, the exaltation would be a *degradation* as some make it, from the essential to the mediatorial throne. For as to the exaltation of a nature without the person, it is nonsense. The fourth state is a return to the first. I. Cor. xv. 28. &c. The first and last states are personal, the two middle ones are official.

These four states shall be considered and explained in their order.

1. The *form of God* is that state subsisted in by the *child born*, at the termination of his generative capacity or economy.

This is what belonged to Jesus when he was with the God, and was God in the beginning of the Gospel epoch. It is what he had grown up to, and possessed by native hereditary right. *Morphe*, the word translated form, is the external figure, shape, or appearance of a person. Matt. xvii. 2. Mark xvi. 12. Christ was transformed on the mount, and appeared in another *form* to his disciples. Satan and his ministers can transform themselves. II. Cor. xi. 14, 15. It supposes substance, but never signifies what is essential. It is an exterior appendage of God : Jesus emptied himself of it, but never laid aside any thing substantial. Deiformity is that exterior condition and majesty which accompanies substance as the shadow doth the body. It belonged to Jesus as the Son and Heir, and was analogous to the majestic exterior port, guise and form of a King's Son and Heir, which is transcendent to that of subjects, as this was creature-transcendent. In all appearances of God in the Old Testament there was a glory attending them, which was luminous and resplendent. *God is light, Christ is the true light, the Son of righteousness.* Light hath both a

substance and a *form*, and the form is a luminous emanation from, and concomitant of the substance. A philosopher said of God "light was his body and truth his soul." Now what the form of Jesus was in heaven as the express image of his Father's person, and brightness of his glory, you may learn from his own transformation on the mount, which was a return to this condition for a little while, not by any change of substance, but of outward figure. Matt. xvii. 2. Mark ix. 23. Luke ix. 29. Then they "beheld his glory, as the glory of the only begotten of the Father." *And were eye witnesses of his majesty.* John i. 14. II. Pet. i. 16, 17.

Whenever celestials have made their appearance, it hath been commonly in some luminous form. The divine *Ischekinah* was of this kind. The *countenance* of the angel, was like *lightning* and *his raiment white as snow*, who rolled the stone from the sepulchre. Where, saints have had intimate communion with God, something of this form hath been imparted, as *Moses' face shone*, and *Stephen's was as it had been the face of an angel.* Exod. xxxiv. 30. Act. vi. 15. As Jesus grew to be more like God in his internal substantial form, the rays of divinity became more refulgent, and he was in his spiritual body more glorious than any creature. And the same brightness is communicated to all beings in proportion to their sanctity, which is divinity, and this keeps pace with their nearness to God. Angels and saints are light, Satan is total darkness. Judge of the form of Jesus then from what it is now. Rev. i. 13, 14. Suppose what ought to be, an earthly court where virtue and merit are the sole rule of honor and splendor. The King as supreme is the fountain of virtue and honor to all his nobles, officers, and subjects. Their forms are more or less resplendent according to their nearness to him in the substantial form of his person, which is virtue. The prince the only begotten and heir, to whom is derived his Father's nature in a

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superior degree to what any others possess it, and whom he hath most imitated, so that when arrived to manhood He is most his image and brightness, in manlike and kinglike accomplishments. It is plain this royal son must excel all others *in external port, form, and splendor*, because he exceeds them all, in the *internal substantial form of virtue*. And although this prince is vested with no governing authority, yet is he subject to none but his father. Every comer to court, every officer and subject, will view him to be of superior dignity to them; and as subsisting in the most perfect form of the king of any of them, and as meriting such personal respect as is not due to any subject, even when they pay him no direct acts of sovereign honor.

Such was the state of Jesus while in the form of God, with all the advantage, that heavenly things have above earthly. he was incorruptible, impassable, immortal, invisible at pleasure, unsubject to any but his Father, glorious and happy, the sacred inviolable *one* of the Holy *One*. In this state he might have ever remained, but for the redemption of mankind. In this he was a voluntary agent, and discovered the sublimest piety, in not pleasing himself but his Father, and the most consummate benevolence in not seeking his own things, but the things of others. If he had then possessed the essential government, it is hard to say how he could have relinquished it, and as the exercise of it must have been according to God's holy spiritual moral law, which none but holy angels had kept, devils and men could only have felt his iron sceptre in righteousness, and the latter could never have been saved, for the law could not give them life.

There is a sentence connected with the form of God, that hath been diversely translated. Some prefer our reading, "He thought it no robbery to be equal with God." But some read it, "He did not covet to appear as God." Or as

others, "He was not fond of appearing as God, or tenacious of retaining his equality to God." Let critics settle this point. As a Son, He had an equality of nature to God, which He could not empty himself of : but equality of nature infers no equality in power and glory. As a Son, the Father must be *greater* than He : the genitor is superior to the generated, the giver to the receiver ; the sender to the sent. If Jesus thought this exterior equality might be retained, and yet he was willing to part with it, it is the first act of his humiliation : if it was something that belonged to his form which he claimed, it expresses his native dignity. But it ought not to be extended so far as to infringe on the prerogatives of paternity, or to render it inconsistent with the Son's declaration, "The Father is greater than I." The comparison is not between *natures*, but a divine Father, and a divine Son. They cannot be *equal*, and the Father *greater*, in the same respect. The engraved *image* may be so like the *exemplar*, that He who knows the one, may know the other also, John xiv. 9. but they cannot be the same. The fountain must be superior to the living stream. Given life, and power, are not unoriginate. If we read it thus, "Christ Jesus who subsisted in the form of God, was therein *equal or like to God without robbery*, but did not covet to retain it, but relinquished it," it shews his humiliation, and benevolence in becoming *poor* for our sakes, who was natively rich, that we through his poverty, might be made rich. His benevolence was not so disinterested but that he expected to be crowned with glory, had respect to the joy set before him, and thought it not mercenary to pray for it when his work was finished. Heb. xii. 2. John xvii. 4, 5.

2. "But made himself of no reputation," or as the translation may be corrected, "Emptied himself, taking upon him the form of a servant in the likeness of men." The word *for emptied* is sometimes translated, *to make void*, or vain. 1.

Cor. ix. 15. II. Cor. ix. 3. It denotes his voluntarily divesting himself of his former deformity, and exterior equality or likeness, and being subject to vanity, *in the form of a servant, in the likeness of men.* The *form* of a servant is the exterior condition and state of a servant. *In the likeness of men*, distinguishes him from angels, who are ministering spirits to the heirs of salvation. This likeness is unto his brethren, the children partakers of flesh and blood. Heb. ii. 14, 17. In his deformity he was rich, in divine immunities and privileges, of unservile condition, but for our sakes became poor, in a menial condition, II. Cor. xiii. 9. in the likeness of common men. He became for a little while what he was not before, lower than the angels, and is not now in heaven, and yet he retained, and still retains all his human divine essentialities of person. Like a King's Son and Heir, who lays aside the appendages of his native dignity, and becomes his Father's servant, so did He. Isa. xlii. 6. The form of a servant doth not mean the nature of a servant, nor doth *likeness* imply sameness, or the *likeness of men* signify the human nature. John ix. 9. God sent his Son in the *reality of flesh*, but likeness of sinful flesh. Rom. viii. 3. His likeness to his brethren in all things was *without sin*.

The subject of the incarnation is Christ Jesus, II. John 7. which some heretics denied, and the *nature* of it, is his taking part of flesh and blood, Heb. ii. 14. or becoming flesh, and coming in flesh, or assuming a body *fitted for him*, Heb. x. 5. which in the Psalms is *mine ears hath thou opened*, Ps. xl. 6, alluding to a custom among the Jews, of boring the ear when one who might be, or was free, voluntarily became a servant. Exod. xxi. 6. What he assumed was not the human, but animal nature, which he had not at his birth; and hath it not now: it was only taken for a little while, for the suffering of death. Heb. ii. 7, 9, 14. In flesh he *tabernacled* John i. 14. original, among the apostles; our earthly house of this tabernacle

is a body of flesh and blood, a body subject to hunger thirst, disease, and death. In this the incarnation precisely consisted. The children partakers of flesh and blood, of which Jesus also himself took part, are the offspring of God, the Father of Spirits, not in flesh and blood which constitutes none children ; they were children before such participation, and remain so afterwards : In flesh and blood they rank with beasts for the present that God might manifest them : and are subject to vanity , and the bondage of corruption, not willingly, but by him (God) who hath subjected them in hope. I. Rom. viii. 20. To this estate Jesus descended in his incarnation, and was like these children, his brethren as Spirits, and God's offspring, and differed nothing from them in animal respects, only that his flesh was not *sinful*, but the *likeness* of sinful flesh. He became what the first Adam was made, by his incarnation, and is from hence called *man*, and *the Son of man*, though the Lord from heaven ; I. Cor. xv. 5. and this is the sole ground of these appellations and not his birth of the Virgin. Not until this time did the days of his flesh commence. In scripture language we are called men, and the Sons of men the Fathers of our flesh with respect to soul and body, as distinguished from the spirit of which God is the sole Father, and in which only we are distinguished from beasts. Jesus stooped to this estate of the sons of men, that as we have been manifested to be beasts, as sons of men, we might also by him be manifested to be the sons of God by the adoption, viz. the redemption or resurrection of the body. There appears to be wisdom in this mystery of godliness as thus imperfectly explained : And that the above account is right for the reason of his name man and the Son of man, is evident in that he is not now man, or the Son of man, nor in the form of a servant in the likeness of men : but one *like to the Son of man*, Rev. i. 13. yet God over all (the Father excepted). blessed forever.

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The time of the incarnation of Jesus Christ was after John began his ministry, and before he began his own, or tabernacled, among the Apostles. John i. 14.

The Apostles only are meant by the, *us*, among whom he dwelt after he was made flesh, even the *we* who beheld his glory. Now it is evident he was not in carnate in the beginning of John's ministry; for he was then with God. But he was made flesh before he came in flesh, and was manifest unto Israel. So that just before his baptism and becoming Christ he was made flesh, and came in flesh. I. John ix. 2. II. John 7. Rom. viii. 3. And was sent in the likeness of *sinful* flesh. As some heretics denied the coming of Jesus Christ *in flesh*, not *the* flesh, for there is no article before the word for flesh, the pointing out their error, will help farther to shew the nature and the time of the incarnation. The denial of the coming of Jesus Christ *in flesh*, is equivalent to *denying the Father and the Son, or that Jesus is Christ*. I. John ii. 22. None ever denied his birth of the virgin, but the antichrists denied his after coming in flesh, and were righter than the reputed orthodox, in supposing his, incarnation not to be at his birth. Simon Magus and the Gnostics were these antichrists, to confute whom John wrote his gospel. Their error was precisely this, that the *flesh* which Jesus assumed in the reign of Tiberius, who had been born thirty years before; in the reign of Augustus, was not real, but *fictitious*. They joined *likeness* to flesh, and not *to sinful*. Rom. viii. 3. Bishop Pearson quotes St. Augustine, saying, "That Simon Magus made himself to be Christ, and what he feigned of himself was attributed by others to Christ himself." He said, "He gave the law in mount Sinai by Moses in the person of the Father, and that he appeared *putatively, feignedly*, in the person of the Son in the reign of *Tiberius*." Now it was in the reign of Tiberius that Jesus began his ministry, consequently the coming of Christ in flesh which he denied was not at

the birth of Jesus. St. Cyril represents Simon as saying, "Jesus Christ appeared not in real flesh but *Dokest*, in appearance only." Hence they were called *Doketai*, and *Phantastai*, as holding that Christ's was not real flesh, and that he suffered in appearance only, putatively, or in phantasmate. Pearson, p. 184. Margin. The scholastic incarnation is of a person neither Jesus nor Christ, but who became both thereby: thus another person is substituted in the room of Jesus Christ, who came in flesh, and was crucified through weakness, and in all was our example, and as that other person is *fictitious*, we have a nothing for the *subject* of their incarnation. And as their incarnation is more than the assumption of flesh, the *nature* of the true incarnation is misrepresented: and so also is the *time*, for it was not at the birth of Jesus, but about thirty years after. This is reputed orthodoxy, and yet no reputed heretics were scarcely ever guilty of three more egregious and fatal errors, and mistakes.

"Being found in *fashion* as a man, he humbled himself, and became obedient unto death, even the death of the cross."

Here is another word expressive of the exterior state of Christ Jesus, the Schema, fashion of a man, which denotes his figure and shape, in which he suffered hunger, thirst, eat, drank, was seen, handled, and at last died. Being thus found in fashion of an ordinary man, He *humbled* himself to death.¹

If he had been born mortal, it was his lot, and there could be no room for his humbling himself to death: nor any condescension in submitting to his lot. His birth was no voluntary act of his humility, and if he had been born mortal, there could be no posterior act of humiliation in his dying. In his native state as the Son of God, even though born of a woman, no law subjected him to death, but in the fashion of a man there was a law which obliged him to die. Into this state after leaving the form of God in which he could not die, he voluntarily

entered, and so humbled himself as to become obedient to the great law of his condition, and though the prince of life died : which death includes his previous sufferings, and all that was prior to his resurrection. * Death respects only the animal part of man : the human nature cannot die naturally. It was the man God's fellow, and not "the great Jehovah that died," and as God the Son in flesh *purchased the church with his own blood*, Acts xx. 28. I. John iii. 16. *and laid down his life for us*. The divine and human life He was born with, he could not part with, but the animal life of man he had assumed he could lay down. And as this was his *own* after his assumption of it, his whole person suffered. No man took his life from him, but he died because he chose to die, and even sooner than the other malefactors, so that Pilate marvelled he was dead so soon. See the contrast : the first Adam by *seeking his own things*, exposed himself and all to loss : the second Adam by *not pleasing himself*, gained for himself glory and honor, and for us more than Adam lost for himself or us. In this He is a pattern for our imitation. "Let the same mind be in you, that was also in Christ Jesus." The death Christ suffered was the *death of the cross*, which with the blood, is considered as the propitiation for the sins of the *whole world*, the price of redemption for all, from the curse of the law in force against them. The standing of all is in redemption, God is not imputing their trespasses to any for not obeying the law, but for not believing in Christ. John iii. 36.

3. The next state of Christ is that of *exaltation*.

"Therefore God hath highly exalted him," &c.

As the insinuation, incarnation, and humiliation made not any essential alteration in the constitution of his person as human-divine by its natures : so the exaltation added nothing to it, but only changed his *state*. Joseph was the same person when in the pit, in the dungeon, and when riding in the

second chariot : so was Jesus when in the manger, when with God, and God, and when in flesh, and when on the throne of the Divine Majesty. *Therefore*, may be understood *illatively*, or *causally*, that his exaltation is either the *sequel* or *reward* of his humiliation, or both. Luke xxiv. 26. Heb. xii. 2. This is what Christ prays for after he had finished his work, "Glorify thou me with thine own self with the glory which I had with thee before the world was : " John xvii. 5. i. e. before thee " who calleth those things which be not as though they were." Rom. iv. 17. This was stipulated for in the covenant of redemption, which the father had decreed him, when he was foreordained, and which he was now entitled to ; the glory he gave the apostles, as the Father gave it to him. And therefore it was no essential glory then actually possessed by him : but the mediatorial glory, he is now exalted to. God hath highly exalted him, or *superexalted*, or *with all exaltation*. It respects his whole person and not the human nature only, for that cannot but be exalted with the person whose it is. Exalted above the *grave* in his resurrection, above the *earth* in his ascension to heaven, and *above all heavens*, at his Father's right hand upon the throne of his glory, to administer all things, and judge the world. Eph. i. 21.

It commenced at his resurrection, Rom. i. 4. and was a political generation, Ps. ii. 7. Heb. i. 56. Acts xiii. 32. for a king's coronation day, is his birth day as a king. Then he was vested with all power in *heaven*, and *earth* : Matt. xxviii. 18. but before he had all power on *earth as the son of man*. Matt. ix. 6. Being brought again into the world at his resurrection, angels are ordered to *worship him*. Heb. xi. 5. Then he became the creator of angels as *thrones*, *dominions*, *principalities* and *powers*, Colos. i. 16. 17. and of the world to come, the world for whose sins he is the propitiation. From this time there was a jural position of all things under his feet,

Eph. i. 20. and iv. 10. Him alone is excepted which did put all things under him. I. Cor. xv. 27. He is now in *state* God over all, blessed forever more : the father of eternal life to his seed. Isa. ix. 6. Heb. ii. 13. *True God* (the son) *and eternal life*, as some understand I. John v. 20. He is in the universe what Joseph was in Egypt, Gen. xli. 40. "Thou shalt be over my house, and according unto thy word shall all my people be ruled, only in the throne will I be greater than thou." His exaltation extends to the utmost height of creation, even to divinity of state and condition ; which is the dignity and summity of the peerless supereminency, and transcendency, or the supreme supremacy of God. As mere humanity of nature entitles none to an earthly throne, neither doth mere divinity of nature ; Joseph was of the human nature as much in the pit or dungeon, as when riding in the second chariot ; but then none were ordered to bow the knee before him, Jesus was as divine by nature in the manger, and in the days of his flesh, as he is now : but then none treated him as in state God. To suppose Jesus is now seated on God's throne, being a creature, is more incongruous, than to imagine Pharaoh advanced an ape or monkey to his throne, and not one of the same nature with himself, because the difference between the highest creature as such, and God, is greater than it is between man, and animal. *The name given Christ above every name, is the official dignity of God, added to divinity of nature which he before possessed.* Thus name signifies in nobility learning, such as David his type acquired. II. Sam. vii. 9. Now things are predicable of him that were not true before : for since the government hath come upon his shoulder, *He is wonderful, &c.* a Prince and a Savior ; and is not in the state of a child born or Son given. What the Father was necessarily, He is now by the Father's gift, *King of Kings, Lord of Lords ; Alpha and Omega, Pantocrator, Almighty, or*

all imperial : to Him are ascribed every perfection in a creature-transcendent degree, Rev. v. 12. not upon the account of his eternal Sonship, but of his redemption, and as the exalted Lamb. His state is in fine the supreme supremacy of God-head : his power is all power, creative, legislative, judiciary, and executive. It is therefore reasonable every knee should bow at or in the name of Jesus, and every tongue confess him Lord to the glory of God the Father ; and honor him as they do the Father. John v. 22.

It appears there are two grounds or reasons of the filiation of Jesus Christ to God.

The first is, as Jesus, whereby he is the Son of God by *nature* the only begotten of the Father. The second is, as Christ, whereby he is divine by *state*. The divinity of the nature of Jesus can only be proved by his generation, and the communication of the divine life to him therein. But the divinity of the state of Christ is to be proved by his official dignity. Thus Christ proves his divinity of state from his being *sanctified, and sent into the world*. John x. 36. Mr. Emlyn and others who deny the divine nature of the Son, say he was only an official God as magistrates are. It is allowed divinity of nature is not asserted here in John x. 36. however it may be supposed. As Christ he is God by office, but as Jesus he is God by nature, and it is impossible he should be otherwise as a Son of a divine Father. Even in the forecited John v. 30, and 38, his divinity of nature is also intimated, " I and my father are one," and " the Father is in me and I in him." Sanctity is divinity of nature, or life : and is only the vital substance, of the intelligent agent made partaker of it : the communication of it to Angels or the regenerate neither makes them all powerful nor all knowing, A nature is no intellect or intellectualist, but the substance of one, and therefore knows nothing of itself. Is it a valid proof that a man hath not the human

nature because he knows not so much as Newton, or cannot reason like a Locke, or write a poem like Milton, or move a weight equal to Sampson or Archimedes ? Just as well Jesus may be denied to be divine by nature when in the manger, because he was not that mighty God and great God our Savior he came to be when the government was upon his shoulder. Let them prove that the only Begotten of the divine Father can be by nature of a different species from the Genitor, and it will be to some purpose. It makes nothing when the Son begins his personal existence ; his life from the time of its being given, must be divine and eternal because the Father's is so. A Son can no more be *coeval* with his Father than, a creature can be *coexistent* with its creator. The regenerate have now eternal life abiding in them, but were they from eternity ? Scholastics suppose a difference in the *mode of the existence* of the divine being from other beings, and speak of *degrees of existence* : but until they explain themselves and prove their assertions, they must stand for words without knowledge. One tells us "there are three persons in one God : not three Gods, for this would be a contradiction : But that this infinite Being exists in such a manner as to be three subsistencies, or persons, and yet but one God, whom he calls three one, and quotes I. John v. 7." Now all men *live in God*, Acts xvii. 28, as a parental providence. And that all saints are in, dwell and abide in God, and are one with him, even as Christ and the Father are one, *and are all of one*. John xvii. 22. Heb. ii. 11. But are all these distinct subsistencies or persons, one God ? One God or being cannot have more than one intellect without destroying his individuality, and there must be one intellect to constitute personality. To return from this digression, if it be one, Mr. Emlyn and others must advance better evidence of Christ's not being divine by nature, than his not knowing *the day and hour of the judgment*. Matt. xxiv. 36. Jesus

had but one intellect, neither his divine nor human nature are capable of knowledge. So that his not knowing that *day or hour*, argues nothing against his divine nature, any more than against his human nature: nor any thing against his divinity of state, for he was then in state man and the Son of man. He knows some things now which he hath received the knowledge of since. Rev. i. 1, 2. He may know that now, it is no more degrading to him, that the Father gives him his knowledge and power of creation to be in himself, than that he gave him his life to be in himself. Besides it is improper for a Father to communicate the *arcana imperii*, secrets of government, to a Son, before he hath invested the Son in the government, as was the case with Jesus Christ, when he denies that he knew of that day and hour. The prevarication some put into the mouth of Jesus, in whom was no guile, that he did not know it as man, but knew it as God, merits the utmost reprobation, as a mean jesuitical evasion of their own making, and forging upon him; and nothing but ignorance can be any sort of excuse for them, or he hath but one intellect or knowing faculty, or capacity.

Another inferential observation may pertinently be made, viz. That *divinity of nature alone*, is no ground of religious worship, but divinity of state grounded on and added to divinity of nature is. It is only in his official character Christ is worshipped. Every man possesses the human nature equally with a king, and yet that nature is no object of civil worship, but only the person of him who is in state king. While Jesus was God's holy child and heir, he was truly divine by nature, but direct acts of divine worship were not then paid to him.

The worship of the wise men was *civil* according to the eastern mode; it was paid to the born king of the Jews, but it does not appear that they viewed him as divine. The worship ordered to be given him is because of his being the son

of man, and having all judgment committed to him. John v. 23. As Jesus he was the image of his father's person, but as Christ in his exaltation he is the image of the eternal majesty whom we adore. He that honoreth not the Son in his mission, honoreth not the Father who sent him. The exalted Lamb is worshipped by saints and angels for his state and works. Rev. v. 12. Worship paid Christ only as an official God, would be only such as is civil, and magistrates have a right to, as sons of the Most High. The worshipping the divine nature, doth not determine the personal Being who is the object of it, for the divine nature is partook of by all holy beings in a degree, and yet are not any creatures objects of worship, because not in state divine. The truth is, the divine nature is no personal agent, but the vital substance of one, and it is for the state of a personal agent in this nature that he is worshipped. Should any object that we are to worship God only, and therefore if the Father, Son, and Holy Ghost, were not in conjunction one God, it would be idolatry to worship the Son. The answer is easy, the worship paid the Son is not *supreme* though it is *divine*, but is such as the divine Father orders to be paid to the divine Son, to His own glory. Phil. ii. 2. The intelligent christian who knows the only true God, and Him whom he hath sent, worships each according to their personal idea and state, and for their personal works, and doth not confound the *sender*, and the *sent*, and the whole of the worship of Jesus Christ redounds to the glory of the Father, the fountain of all divinity of nature and state.

It is Jesus Christ as exalted, that is the mediatorial creator of all things, as shall be shewn in its place, which determines the nature and time of his creation. That it is spiritual and heavenly, not natural, earthly, or material, and that it did not take place till at or after his resurrection, the beginning of his exaltation.

Jesus Christ in his exaltation is the second person in the christian trinity, which is the triune administration of the kingdom of God.

An eternal Son, and an eternal Trinity, are mere scholasticisms, human inventions, and groundless traditions.

There was no Trinity before the resurrection of Christ, and there will be none after he hath delivered up the kingdom to the Father, and God shall be all in all. Now the government is that of the Father, of whom are all things, and of the Son; by whom are all things, and of the same Spirit, through whom are all things.

The fourth and last state of Jesus Christ is what Divines say as little of, as they do of the first, and with as much confusion. And although it is not to take place, until the present state come to an end it is best to describe it here, that the reader may have a connected view of the fourfold states of Jesus Christ the Son of God. The fullest account of this last state is in I. Cor. xv. 24, 28. The design of the apostle is to prove the resurrection of Christ, and the consequential resurrection of all others, each in their order. Christ is to reign in his present exalted state, till he hath put down all rule, power, and authority but his own; and put all enemies under his feet, and destroyed death the last: then cometh the end, and he shall deliver up the kingdom to God even the Father: and as the Father who put all things jurally under Christ, is excepted from being put under him, so when all things shall be subdued unto Christ, then shall the Son also be subject unto him, that put all things under him; that God may be all in all. The above great events are to take place "*in the times of the restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began.*" Acts iii. 21. As the Messiah was to come to restore all things, and a reduction, restitution, or restoration implies that there was an original state of all things to which the restoration is to be made, and a present derangement of all things:

1. *That original and first state of things must be described, that we may determine what things are to be restored, and to what degree and extent this restoration is to take place.*

The reader must take a retrospect to the state of all things in God's first creation and kingdom. For no beings or things will have place in the kingdom of God all in all, but what had a prior existence in the original and first creation and kingdom of God : for nothing can be restored to what it never was, though the restoration may perhaps be to the first state with some advantage. The original creation of God hath been described as consisting of the matter of all things out of nothing, though the word *create* in no language implies so much, because necessity of being cannot be attributed to any thing but God. But creation properly is the change of the state and nature of preexistent things. Thus the starry and planetary corporeal universe was put into order, after a previous creation of the matter of it as a building is fitly framed together. But our earthly system was in a chaotic state, and needed a farther adornment, when the first creation of God took place, and was not included in it ; and therefore nothing in or of the Mosaic creation is to be restored to its first chaotic state, or the state in which it was placed by the Hexameron creation.

Besides the starry and planetary corporeal universe, the heaven of beatitude locally understood, belonged to that creation, fixed somewhere within the region of the planets and fixed stars.

And to inhabit these celestial regions a universe of rationals was formed all at once, independent of each other, *spirits*, issuing from the father of spirits, and *holy*, as issuing from the fountain of sanctity, otherwise they would have been unfit for society with God, or to be loyal subjects of his kingdom. They were under law to God, even the holy spiritual moral law, requiring unflinching obedience, which was a covenant of life between God and them, being obeyed in continued life, but could not

give life to transgressors. In this state all were holy and happy : and God was all in all. There was no sin or evil, consequently no mediator, redeemer, renewer or sanctifier, needed in that state. They were free as moral agents must be ; but *unconfirmed* in their standing, and therefore fell through abuse of liberty. The Hebrews mention two orders of these rationals, whom they call Cherubim, and Ischim ; some of the former the same with the angels kept not their first estate, and all of the latter have left their own habitation and standing in the original kingdom of God. The Ischim are what we now call human souls or Spirits. In Spirits physically considered there is no specific but gradual difference only. The Mosaic creation and the whole state of things in our world, prove an actual derangement from that first state of things. And no things originated by the Mosaic creation are to be restored : as they are only terrestrial and animal.

To effect the restitution of all things relating to human spirits, the predictive curse of the serpent "that the seed of the woman should bruise his head," is introductory, next comes the promise to Abraham that in him and in his seed all nations of the earth should be blessed, And after this all the prophecies which speak of the restoration of the Jews and others, come in proof of the restitution.

When Jesus Christ came in flesh it was as a common Saviour, he was equally allied to all men, and gave himself a ransom for all alike to be testified in due time. All that ever have been, since the world began, recovered and restored, are indebted to the grace of God through him therefor, as he was foreordained before the foundation of the world, and was the Lamb slain from the foundation of the world, for this purpose : and all that are ever restored in future, must own that their ransom, even if it be from the *pit*, is by the blood of the covenant, or by Jesus Christ as slain for us.

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There is a *jural* restitution of all things already accomplished in consequence of what Christ hath already done, by the Father's committing all things into Christ's hands, putting all things in subjection under his feet, so as to leave nothing that is not put under him. Heb. ii. 8.

In this *sense* he hath reconciled all things, in heaven and earth, and created all things anew, a general peace, a new world, and kingdom of God, a new testament covenant and law, "old things are passed away, behold all things are becoming new."

But the *actual* restitution of all things is not yet accomplished, "We see not yet all things put under Christ, but we see Jesus, who was made lower than the angels *for a little while*, for the suffering of death, crowned with glory and honor" to effect it. Heb. ii. 9. original. And we expressly read that he must reign till all enemies are put under him, and death itself the last is destroyed. He was manifested to destroy, the works of the devil : shall he not do it ? Nay he became incarnate that he might destroy the devil himself, and he will do it. The devil and his adherents as *such* are not of God's creation, they had no existence in God's original creation and kingdom, nor will they have any being in God's final kingdom. God will not suffer an eternal blemish in his works, or evil to be endless. He cannot be relatively all in all until all evil and evil beings as *such*, and every plant not of God's planting, are destroyed and rooted out. God being love without hatred, gave only beneficial being to rationals ; their chief end is to glorify God and enjoy him forever. He wills their salvation in the way of holiness, through coming to the knowledge of the truth : who shall effectually frustrate this end ? can it be done by any creatures ? they who think it can entertain very unworthy apprehensions of the Almighty, and so do they who suppose he designed any for endless misery in

giving them being. That this was necessary for God's glory, or for the good of the whole, is utterly absurd. The being, designed for endless misery in his production, can be under no obligation to his creator, consequently cannot sin, which is a violation of obligation. The good of no whole can consist in the misery of the individuals that compose it. And that the glory of God, or the happiness of the righteous, should be promoted by the endless misery of some, is utterly inadmissible, as repugnant to their natures and benevolent characters. The happy themselves delight in the happiness of others, and not in their misery, and the benevolent will promote it all in their power. There is in all rationals something that was in God, which he has not by their defection lost his propriety in, and he has not relinquished his right to it. They were once holy and happy, and will be restored again to their primitive state, that God may be all in all to them, which he is not at present, but will be at the end of Christ's mediatorial reign. Christ is said to be "all and in all." Colos. iii. 11. He is all in himself as mediator; and in all the redeemed in a measure. But he is in none *all in all*, without any interposing and. So far as he is *all and in all* to any, there is some detraction from the Father, so that he is not all in all as he will be when the all power given to the Son is restored to him that gave it. God gave Christ to be "Head over all things to the church, which is his body, the fulness of him that filleth all in all." Eph. i. 22, 23. But here a present deficiency is implied as the filling is not completed, and *to be* all in all is something more than to *fill* all in all, and this is also a kind of detention from the Father of that which he was originally, and is to be finally. As in the multitude of people is the king's honor; but in the want of people is the destruction of the prince. Prov. xiv. 28: so God's relative all in allship is detracted from him while any of his subjects continue unholy and rebel-

lions. The restitution of all to God and heaven will be in a way consistent with all the divine perfections ; he is a just God and a Savior. All will be his willing people in the day of his power, and some will be saved *so as by fire*.

When the Son delivers up the kingdom, and is himself subject to the Father, he will retire from government, and return to the state and form of God he was in before his incarnation, full of all the satisfaction, and with all the honor and glory resulting from his beneficial work. He will be as glorious in giving up as in receiving the kingdom.

The advocates for endless sin and misery still continue God's creation and kingdom divided and deranged : God is not and never can be all in all, according to them, to the whole of it. He endures in his creation what is not of his making, and what his soul hates and abhors. A usurping devil is paramount to him in the number of his subjects. Some of them say Christ died only for a few, but all for whom he died will be saved. Others say he died for all, and yet finally will lose most of his redeemed. But neither of them can give a satisfactory reason for the endless duration of sin and misery, nor reconcile it to the benevolence, holiness, wisdom, and even justice of God. Endless punishment cannot be proved to be conducive to God's glory, or the benefit of the righteous, who are perfected by love and not by fear, and confirmed in their happy condition without need of such a spectacle of misery always before them, who as issuing from God they are always, and ever will be bound to love.

What hath caused many to deny the salvation of all men is their supposing the general judgment ends the mediator's reign and that this life, be it longer or shorter, is the only time of mercy to the spirits and souls God hath made. But these are shewn to be mistakes by many able writers on this subject, and to these the reader is referred.

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In the kingdom of God *all in all*, all communications are immediately from God as the fountain to every stream : and he communicates *himself*, to the utmost finite beings are capable of receiving. All are *filled with all the fulness of God*. Eph. iii. 19. And this is their permanent and immutable condition. Into this kingdom of God all in all, the mediatorial kingdom empties itself, as into a vast ocean, and becomes *ended*, as to its mode of administration. God's kingdom will come under his sole personal government. The economies that have been, or now are, do in a measure detract from, or eclipse, the glory, dominion, and eternal sovereignty of the one God. The law was the word spoken by angels ; and even the gospel thought to the glory of the one God the Father, and the Father himself is exempted from the all things put under Christ, yet being the kingdom of the Son, a human divine person, it must give way to this eternal kingdom. The kingdom of the mediator shall have no end in its *effects*, yet it must have an end in its *administration*. Being the kingdom of the Son properly, it shall last until He is fully *glorified*, and then the appropriate kingdom of the Father shall come in absolute eternity. The whole of creation, the beauties of providence, and the grace of redemption shall then be seen in the majesty of the Father, the source and end of all. The whole state of rule, power, and authority, shall be taken away by Christ from all creatures, and be delivered up by him to the Father, from whence all originated, and He alone shall be all in all, to his Son, and the redeemed forever. What the Son then shall be depends upon what He was before the mediatorial undertaking. He was God with God, and subsisted in the form of God, and therefore will not be in the rank of a general to execute an important commission and then return into the rank of fellow subjects : but will remain the divine Son of a divine Father, and enjoy all the glory and felicity of his achievements, and the satisfaction of

seeing all his redeemed safe and happy forever. The present reign of Christ is for the subduing of every opposing power, Jews, Romans, Turks, Kings, and Infidels, Sin, Death and the Devil. Then every branch of his mediatorial office shall cease. The prophetic with all need of instruction will be succeeded by the beatifical vision, and perfection of knowledge : present fruition will prevent *oblation*, and intercession, and *perfect security* in life eternal, will prevent all need of *rule* and *protection*. But the real glory of Christ, and the saved, will not be diminished but rather enhanced. The end of all dispensations hath been to manifest God to his creatures ; all that ever hath been, shall be, or can be, is to be found in God : therefore whatever hath been in all the economies of time, shall be seen in this infinite mirror, with all the glorious attributes of wisdom, justice, power, grace, holiness, &c. clearly shining out in them, and fully understood, shall be visible in the glorious fountain of all. Whatever perfections the mind of any creature can or shall have any apprehensions of, are in God. And none can have so high conceptions of God in the kingdom of Christ, as they will in the kingdom of God, all in all : for they will see him as He is.

Now they know the exemplar by the image, but then God will manifest himself directly and fully, and they will be fortified to bear it. God being infinite, the infinity of glory which he is, cannot indeed be taken in at once by finite beings : therefore there will be eternal new and fresh glories and pleasures without satiety, breaking in upon the whole state of angels and Saints. A river of life, and pleasure ever flowing always fresh and new. All have *all* so far as finite beings can, and yet *new*, because they cannot have all at once. The greatness of this kingdom is inconceivable as it draws up into its vortex all rationals of God's creation, as they all issued from the Father of spirits, and the fountain of sanctity, so they will

be brought home in him. And *there* will abide as in their eternal mansion. Then Christ personally will be more glorious upon delivering up the kingdom than upon his reception of it. The above fourfold states belong to Jesus Christ, and not to any eternal Son, or Logos, nor to any mere nature which is no agent, but like a cypher without an integer, of no denomination, separate from its subject.

CHAP. VII.

Of the personal name Jesus : His office as Christ : Dignity as the One Lord : A creator under this character : His creation a proof of his divinity of state and nature.

THE contents of this chapter are included in the words of the Apostle, "One Lord Jesus Christ, by whom are all things, and we by Him." I. Cor. viii. 6. As the Father is the *one God*, in *opposition* to the gods many; and in *distinction* from the Son : so Jesus Christ is the *one Lord* in *opposition* to the lords many; and in *distinction* from the Father. For though the Father is Lord, and Christ is God, yet the supremacy belongs to the Father in both titles; as appears from the addition, "of whom are all things," which is something more than, "by whom are all things," applied to the Son. Mr. Pool's continuators quote a learned author as saying, "That although the name God is often given to the Son, yet no where by St. Paul; when he makes mention of God the Father : from hence he concludes the preeminence of the Father to Christ; and the Son's preeminence to all others; the Father alone excepted, according to I. Cor. xv. 27." It may be added that although the Father is Lord, and the Son is also Lord, yet not

in the same supreme sense. Both are not one God, nor both one Lord in any sense, nor God and Lord in the same sense, though both are transcendent to creatures.

1. Jesus is the personal name of the Holy Thing whose generation, nativity, &c. hath been described, given him at his circumcision, as had been ordered by the angel before his birth. It was a common name among the Jews, and like others significant, especially when given by divine command. Among all the personal types of Jesus, Oshea the son of Nun, was most eminent in his names and works.

Moses calls him Jehoshua, or Joshua; and as Oshea signifies salvation, or the desire of it, so Joshua signifies the certain futuration of salvation by the person so named. Thus much the angel expresseth, "He himself shall save his people from their sins." Luke i. 31. This name is equivalent to Emmanuel by prefixing Jah to Oshea, which is God the Savior is with us. Matt. i. 22.

But Jesus was not born a Savior in actual office, but was made Christ the Lord, and exalted to be a Prince and a Savior.

2. Christ is an official name added to Jesus, and is the same with Messiah in Hebrew, and anointed in English.

Jesus was made Christ as a man is made an officer, and this was at his baptism by John. Time was when Jesus was not Christ, to suppose a Christ before Jesus is absurd, because it places the office before the person. Milton and others who speak of the Messiah's acting as chief general of the eternal king against Satan, know not what they say. Christ was the object of the divine foreordination before the foundation of the world, but this came not to pass until almost thirty years after the birth of Jesus. When a person was made Christ he was set apart to some special office, which is a political creation, or making of him. Prophets, Priests, and Kings, were so many Christs: but one was expected who was to be above his

fellows. Heb. i. 9. John iv. 25. This expectation prevailed among the Jews, Samaritans, and other nations, as several learned writers have proved. When the trees made them a king, they *christed* him, invested him in office. Jud. ix. 8. The King's prophets and priests were made christs by unction. As the Judaical economy was typical of the christian, and its government consisted of these three offices, so Jesus as Christ sustains them all.

His unction to the *prophetic* office is predicted in the Old Testament and fulfilled in the new. Isa. lxi. 1. Luke iv. 21. Acts iii. 22. And in his *preparation, actual mission, and execution* of this office, He was superior to all prophets. While with God he received his instructions from his Father, and was taught what to say, and testify. John iii. 32. He was *sanctified*, set apart to his work, *sealed*, commissioned to engage in it, and actually *sent* to execute it. His inauguration was at his baptism when he was anointed with the Holy Ghost. In the execution of his office, he *declared* the Father, as *having been in his bosom*, John i. 17. of his bosom council; therefore is he called the Word, and his very enemies owned no man spake like him, and his friends, that he had the words of eternal life. And his works bare witness that the Father *sent* him. John xviii. 37.

As Christ, Jesus sustained the *priestly* office, not after the order of Aaron, for he was of Judah, but of a more ancient order, even that of the first born. Yet what Aaron did in his office was typical of what Christ was to do in his, by way of *oblation, intercession and benediction*.

In way of *oblation*, he had somewhat to offer, *as a body was fitted for him*. Heb. x. 5. viii. 3. And he became a consecrated, everlasting, and royal high priest after the order of Melchisedeck when he ascended up on high.

Scholastics have written much concerning the infinite evil of sin, and the necessity of an infinite atonement. Some have

thought that the penalty of Adam's sin, was death temporal, spiritual and eternal ; and one thinks it was death eternal only. Whatever his punishment was, He and all his descendants suffer it in its full extent, and Christ frees none from it. That Christ suffered death spiritual and eternal, scholastics will find it difficult to prove. Christ was put to death in flesh, and because the assumed body of flesh was his *own*, He laid down his life for us, and as God manifest in flesh, purchased the church with his own blood. It was the person of Jesus that suffered, and not one or more natures : and His dignity, and the Father's appointment and acceptance of him therein, rendered it available to atone for all sins. Though in Adam all die without exception, even so in Christ shall all be made alive. But not as was the offence so also is the free gift : for the life by Christ is eternal. I. Cor. xv. 22. Rom. v. 15. Thus the infinite evil of sin, and its infinite atonement, become infinitely intelligible to a *finite* capacity.

As a priest Jesus Christ ever lives to intercede for us, and upon this foundation is built our persuasion of his ability to save to the uttermost, the comers to God by him. Heb. viii. 25.

The last branch of the priest's office is benediction. I. Chron. xxiii. 13. Gen. xiv. 19. The only sacerdotal act of Melchisedeck upon record is, his blessing God, and Abraham. The Jews say the priests blessed the people in the *morning*, but not in the *evening*, to signify that in the evening of the world, the benediction of the law should cease, and the benediction of the Messiah succeed it. This may be intimated by the dumbness of Zechariah the father of John Baptist, Christ's forerunner.

Christ began his sermon on the Mount with *blessed* : at leaving the world he *blessed* his disciples. But at his consecration, "God having raised up his Son Jesus, sent him to bless us, in turning every one from their iniquities." Acts iii. 26.

No man taketh the honor of the priesthood upon himself, but he that is called of God as was Aaron: Christ glorified not himself to be made an high priest, but he that said unto him, thou art my Son, this day have I begotten thee. Heb. x. 4, 5. This was at his resurrection from the dead.

Jesus as Christ is the anointed king on the holy hill of Zion, Daniel prophetically calls him "Messiah the Prince." In the second Psalm he is called *King*. Gabriel told his Mother that the Lord God would give him the *throne* of his Father David. Christ witnessed this good confession before Pontius Pilate, that he was a King. And He suffered under this inscription, "Jesus of Nazareth, King of the Jews." But every one knows that no person is born a king from a king plenarily: there must be an after actual investiture.

Under the law a particular *oil* and *manner of anointing*, were prescribed. The pouring the oil, which might not be imitated on the designated person, by one duly authorized, was esteemed an unction, and that unction an inauguration. The ancient oil the Jews suppose to have been lost in Josiah's time, and the custom of anointing in that manner hath from hence ceased. But Jesus is considered as anointed with the oil of gladness, with the antitype of the ancient oil, even the Holy Ghost, Pl. xlv. 7. Acts x. 38. who descended upon him at his baptism. He was anointed with regal *power* at his resurrection. Then He had on his vesture and on his thigh a name written, "King of Kings, and Lord of Lords." Rev. xix. 13. As a king he hath a creative, legislative, judiciary, and executive power. The effusion or action of the spirit descending upon him, signified the divine election to his office, and an influx to fit him for it.

According to ancient practice *washing* preceded unction, therefore anointing was often performed near some fountain. Solomon was sent to Gihon, and Jesus went to Jordan to be

baptized and anointed by the descent of the Spirit upon him like a dove. Then he was constituted Christ in actual office. His unction denoted his dignity, and sacredness as the holy one of God, every way qualified for his work.

Since Jesus was made Christ at his baptism, and King at his resurrection, it follows that there was no Christ before, only in the divine foreordination which precludes actual being. As to I. Cor. x. 9. "Neither let us tempt Christ, as some of them also tempted," it is not him, Christ, but God whom they spake against, even the Most High. Numb. xxi. 5. 6. Ps. lxxviii. 56. As to Moses's esteeming the reproach of Christ greater riches than the treasures of Egypt, it only proves him to have been a believer in Christ to come, and that the reproaches of the godly then, are the same with the reproaches of christians now. Heb. xi. 26. The Spirit in the ancient prophets, is called the *Spirit of Christ*, because he predicted his coming, suffering, and glory. I. Pet. i. 11. That any one should exist officially, before he existed personally, is absurd. As to his *glory*, John xii. 41. it is not predicated of Christ, but of him whom Isaiah saw, which was the Father, who predicted the blinding and hardening of the Jews under the Ministry of Christ when he should come. Isai. xi. 1. That Christ was the angel of God's presence; or that God ever spake by him in times past, or that the law was given by him, are suppositions without proof, and against proof. Heb. i. 2. ii. 2. 3. As to his being called the *messenger of the covenant*, Mal. iii. 1. it is not as then come, but to come in future. St. Peter fully determines that Christ did not preexist the birth of Jesus, when he saith, "Let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord, and Christ." Acts ii. 36. He could not be made what he was before.

Jesus Christ is the one Lord by whom are all things, and we by Him.

Although Jesus is said to be "born Christ the Lord," He was not then Christ or Lord actually and officially, but only *designedly*, for he was made both Lord and Christ afterwards. His being the one Lord *by whom are all things*, distinguishes him *from the one God, or the one Jehovah of whom are all things*. The title of Lord, both in the old testament and new, hath relation to dominion : and in a civil law sense it denotes a superior proprietor of things and persons ; Matt. xx. 8. and in one place it is only a title of civil respect translated *Sir*. John v. 7. In nobility learning, which treateth of titles of honor, the greater dominant estates of a kingdom are Lords. I. Sam. v. 2. Of the Lords many, Christ is the Lord paramount. In scripture the title of Lord is applied to God the Father, as answering to El, Eloah, Elohim, Adon, Jehovah, Kurios, Despotes : and as some of these are applied to Christ, some have wrongly inferred him to be the one Jehovah, or one with him. The Jews tell many wonders about the incommunicableness of the name Jehovah : but it is applied to other persons, and even to Jerusalem, as the woman is called after her husband. Jerem. xxxiii. 16.

It is evident Christ is prophetically called Jehovah our righteousness : Jerem. xxiii. 5. and some think two Jehovahs are mentioned in another place. Zech. x. 12. But to infer from hence that Christ is in any sense the supreme Jehovah is very wrong. Dr. Whitby on I. Cor. viii. 6. argues thus, "That because Christ's being the one Lord, doth not exclude the Father from being the one Lord, therefore the Father's being the one God, doth not exclude the Son from being God also." But this is far from being conclusive, because the Father and Christ are not the one Lord in the same sense, *for the of whom are all things*, will in no sense apply to Christ, nor *the by whom are all things*, to the Father. The Lordship of Christ is not necessary, original, supreme, and underived, as that of the

Father's is. Jehovah calls Christ Adon or Adonai as distinguished from himself : Pl. cx. 1. and the Son hath a God even when called God. Heb. 1. 8, 9. The Lordship of the Father is founded on the original, and terrestrial creation, but Christ is a mediatorial Lord, and his dominion is founded on a creation, like his kingdom, *not of this world.*" Jesus Christ both died, rose and revived, that he might be Lord of the dead and living." The Father is the only Lord God in the supreme sense. Jude 4. The dominion of Christ is delegated; but not to a creature : the extent of it is universal, the Father alone excepted. Acts. x. 36. I. Cor. xv. 27. His dominion is like to Joseph's over Egypt, an eminent type of him. "Thou shalt be over my house, and according to thy word shall all my people be ruled, only in the throne will I be greater than thou." Gen. xli. 40. Two supremes upon one throne is a contradiction in terms, and two equals in authority is a repugnance to all government. But to infer from hence that Christ is a creature Lord, would be no better than to deny Joseph's humanity of nature, when Pharaoh advanced him to ride in the second chariot.

In *heaven* this one Lord is above all thrones, dominions, principalities, and powers, who are constituted by him what they now are, and they are commanded to worship him. He is exalted far above all heavens, which are the utmost height of created nature : and hath a name above every name which is that of God, in an actual state of reigning.

On *earth* his dominion is over all, the heathen are his, and all mankind are put in subjection to him : Lord of lords, King of kings, Prince of the kings of the earth, he is anointed above his *fellowes*, who are anointed ones.

Human dominion is acquired by *purchase, conquest*, or voluntary consent : Christ's dominion is by an acquired right : as other Lords had usurped dominion over men, not without their consent : Christ delivered us by conquering them who held us

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in servitude : and bought, or redeemed us by paying a price, not to the usurpers, but to God, by which means he hath acquired a right of dominion over us and propriety in us. He doth not make us slaves, but treats us as freemen, and requires, our voluntary consent to become his people. His dominion over holy angels is not by conquest or purchase, but by reconciliation, recapitulation, recreating them as thrones, &c. and confirming them in their present standing. Colof. i. 20. Eph. i. 10. Colof. i. 16. Heb. i. 6. Thus angels and men have one and the same Lord, and even devils are subject to his powerful dominion.

This state of Christ as the one Lord, is imported by that title, "The first born of every creature;" Colof. i. 15. it hath no relation to past time, being in the present tense, and expresses the present dignity of Jesus Christ, and not of any eternal Son born before the creation. But more of this in its place. The dignity and condition of Christ as the one Lord, is his *divinity of state, or creature-transcendancy of rank and office* : and supposes his divinity of nature on which it is grounded. The prime duty of christians is to confess him Lord. Rom. xiv. 7, 8.

There is a certain work predicated of Jesus Christ as the one Lord, in those words; "By whom are all things, and we by him."

The all things here intended are only spiritual blessings in heavenly places : no other are correspondent to the character of Jesus Christ, nor is he the author of any other, but such as are spiritual and christian in their kind and quality : These are the all things God *hath made by Jesus Christ, the beginning of the creation of God*. Rev. iii. 14. That the christian religion is the constitution of all things constitutively made, and executively introduced, appears from its names : the religion of saving grace ; the law of grace, faith, and liberty ; the New

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Testament, covenant, and law ; the kingdom of God and heaven, not come until our Savior's resurrection ; the world to come put in subjection to Christ ; and from the character of God as the Savior and of Christ the Prince and Savior ; from the christian Trinity who are the personal sovereignty in this kingdom ; from the church's being called one new man, consisting of Jews and Gentiles, and the New Jerusalem ; and lastly, from christians being new creatures in or by Christ. If all this doth not imply a new creation both political and real, then effects may exist without a productive cause. These are the all things which are of God as the Father, by the one Lord Jesus Christ.

The prophets predict a new creation and state of things to come in the days of the Messiah. Isa. lxxv. 17, 18. *New heavens and new earth*, in prophetic language, signify a new politic constitution of things : and to create a city, is to form a body politic, by declaring its rights, and establishing its constitution. An incorporating act is creative. Isa. lxxvi. 22. These new heavens and earth are called *worlds*, as including the angelic and human systems ; Heb. i. 4. the same with the all things in heaven and on earth created ; Colos. i. 16. and the same with the world to come put in subjection to Christ. Heb. ii. 5. Or *worlds* may be translated the ages, the several economies, and dispensations, that have or are to take place before the end come. Could a world come without a creation of it ? or new heavens and new earth, or new any thing without a new creation ? God, as the prime cause, makes all things new, Rev. xxi. 5. And the prophecies relating to this event point to the *last or latter* days, not of the world, but of the Jewish polity, the world preceding the world to come, Gen. xlix. 1. Num. xxiv. 14. Acts ii. 17. I. John ii. 18. Heb. i. 2. which extend no farther than to the destruction of the Jewish state, and worldly sanctuary. There was a *jural* or *constitutive* mak-

ing all things new, at our Savior's resurrection : but old things did not wholly pass away, until the call of the Gentiles, the taking of Jerusalem, and burning of the temple. Then some suppose the coming of the New Jerusalem from God out of heaven, took place. Rev. xxi. 1, 2.

The ruin of the Jews' commonwealth; and their worldly elements, is in prophetic language, set forth as if the whole world were come to an end. Deut. xxxii. 22, 23. Jer. iv. 23, 27. Matt. xxiv. 29, 34. Rev. vi. 12, 13. These great events were represented by the earthquake when Christ arose, even the removal of things shaken, to make way for the things that could not be shaken. Hag. ii. 6. comp. Heb. xii. 27.

The creation by Christ is both political and real, changing the *nature* and *state* of things, which is the proper notion of a scripture creation. Then a new divine settlement of things was made. Peace was created.

The kingdom of God of *original*, became *mediatorial*, by a new constitution and law, a new declaration of rights and dues, a new sovereignty, the christian trinity, new creatures and subjects. Creating and building are synonymous, the building a house, is not the making the materials out of nothing, but the framing, ordering and putting them together. God's church is his house, temple, building, made by Christ as a Son over his own house. I. Cor. iii. 9. Heb. iii. 6. Zech. xi. 12. This is the city the patriarchs looked for as to come, and is now come, whose builder and maker is God by Jesus Christ. There is a settlement by creation of rights and dues, on which politic societies are founded, and whereby they are compacted and held together. God became a creator of Israel as a people, when he redeemed and established them, as he had before created them as men, which is a foundation for his plural name *creators*, Eccl. xii. 1. *original*. if that is not purely idiomatical. And in like manner he made us men, and creates us new creatures

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called the Word, God, Life, Light, really and truly was : and of his fulness of grace and truth, we have all received, and grace for grace : for the law was given by Moses, but grace and truth came by Jesus Christ, the person I have been writing of, under the above metaphors. No man hath seen God at any time : (He that is of God hath seen the Father, and is therefore, an exception) the only begotten Son, which was in the bosom of the Father (of his bosom council) hath declared him.

The words of St. Paul will confirm the above idea of Christ's creation. He was sent to "preach among the Gentiles the unfearchable riches of Christ : and to make all men see, what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, *who created all things by Jesus Christ.*" Eph. iii. 8, 9. God created all things by *Jesus Christ*, not by any eternal Son, or Logos, and the all things created relate to the mystery which had been hid in God from the beginning of the world : therefore it must be an evangelical creation, and the all things must be of the christian kind, not material, terrestrial, animal or natural, but *spiritual* and *heavenly*.

In Colos. i. 15, 16, 17, there is a large account of the dignity of Christ in his now exalted state, "As the image of the invisible God, the first born of every creature," He gives this reason, "For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, dominions, principalities, or powers : all things were created by him, and for him ; and he, is before all things, and by him all things consist. And he is the head of the body the church, who is the beginning, the first born from the dead, that in all things he might have the preeminence." All this is predicted of Jesus Christ and not of any eternal Son or Logos, even "Him in whom we have redemption through his blood, the forgiveness of sins." The whole

*by Jesus Christ" these words are
the translation of an interpolation -
see Greek text. See also, Tittmann, Knapp,
Lachmann & Tischendorf's Critica*

is in the present, not past time, who is the image ; the first born : *who is*, not *who was*, before all things, &c. *Prototokos* rendered, first born, hath no relation to priority in time, but is only expressive of present dignity. In scripture language the first born is the Heir and Lord. So it signifies among other nations besides the Jews. The first born of every creature is the same with the *Lord of all*, or *the Heir of all things*, to which Christ was appointed in his exaltation state. Acts x. 36. Heb. i. 1. When God said to David, a type of Christ, "I will make him first born," it is thus explained, "Higher than the kings of the earth." This was true of David when he conquered the neighboring kings. Pl. lxxxix. 27. II. Sam. viii. 6, 12. and xi. 19. All of them might be older men, and older kings than he, and yet he be first born, because higher than they : and of Christ when he was exalted to the throne of God. The consequent reason given proves this to be the sense. "For by him were all things created," &c. The creator must be higher than the created. These all things are the same that are reconciled, and gathered together in one. Colos. i. 20. Eph. i. 10. Dr. Whitby saith "spiritual things are not intended, because things visible and on earth are not capable of a moral creation : he supposes the things made and seen in the Mosaic creation are the same with these visible things of Christ's creation, which compriseth all things without life, as metals, stones, vegetables, beasts and trees." If Jesus Christ is creator of these, they are specifically spiritual, holy, and heavenly, as all his products are. There are visible things of Christ's creation, both politically and really considered. The kingdom of God among men, the New Testament covenant and law, new institutions and ordinances, new sacraments, a new day, new pastors, a new man the church, and new creatures, are visibles, and not "metals, stones, beasts, vegetables, and trees."

The *invifibles* are in heaven as thrones, &c. Thefe Dr. Whitby fuppoles, againft Grotius, to be incapable of renovation, or a new creation by Chrift. But it is only a theopolitical creation that is here afferted; and not any creation of the angels as Spirits, or beings, phyfically confidered. It is only a conftitution of offices and officers among angels, by Chrift the Head of all principalities and powers, giving them their grades, ranks and ftanding under him, which if they before fufained under the one God, was a new creation of God by him. And fuch as is often feen in human kingdoms, upon the alteration of the conftitution, or the acceffion of a new Prince. When the firft begotten was brought again at his refurrection, into the world, God faid "Let all the angels of God worfhip him," and upon their compliance they were created by Chrift their Lord, as thrones, &c. Thefe things were created *by him* and *for him* for his ufe and fervice, as their proprietor and poffeffor. And to exprefs his primacy and preeminence, it is faid, "He is," not he was, *before all things*: that is all thefe things. *And by him all things confift*. As they are all given into his hands of the Father, he is the preferver and *upholder* Heb. i. 3. of them in their prefent ftate. "He was foreordained before the foundation of the world: the world and all things were created to bring that foreordination to pafs: and when he was made Lord, and Chrift, it might be truly faid of him, He is before all things, in the order and fucceffion of things." Since fome with Dr. Whitby are fond of orthodox Fathers, the reader may fee their thoughts upon this fubject, not as authorities, for they are none, any more than the reputed heterodox. The following quotations will fhew that thefe authors underftood the christian theory, much better than modern fcholaftics and metaphyficians; fpoil'd by philofophy: Tertullian faith, "Touching the Mefſiah it is in the firft place to be enquired whether we are not to expect the inſtitutor of

a new law, and a new testament, of new sacrifices, of new circumcision, a new sabbath (the Lord's day which he hath creatively made) one who abrogateth the old law, abolisheth the old ceremonies, circumcision, and Sabbath." Cyprian thus writes, "From the testimonies of scripture it appears, that by Christ we are to expect, new circumcision, a new testament, new law, new yokes, new pastors, new sacrifices, a new priesthood and people." Chrysostom saith, "In christianity we have all things new, a new Jerusalem, a new spiritual temple, a new house whose maker is God, a house not made with hands." Can all these things be effected without a new creation? Are not all these by Christ? These things are visible, and yet are not "metals, stones, vegetables, beasts or trees," which cannot be christianized.

God who spake in times past to the fathers by the prophets, made the *worlds* by that Son by whom he hath spoken to us in these last times. Heb. i. 1. This Son is described as being the *appointed Heir*, (Lord) of all things, as the brightness of his glory, and the express image of his person, and as upholding all things by the word of his power, who when he had by himself purged our sins, sat down on the right hand of the majesty on high.

Here is an implied negation of God's having spoken by his Son in times past, or until the last times of the Jewish state. The *appointment* of his Son to be Heir or Lord of all things, shews it to be an official not an hereditary dignity, consequential to his having purged our sins. The creation of the worlds or ages, is by the same person and not any eternal Logos or Son. That the prime agent herein is God the majesty on high. The worlds or ages is plural to include angels and men, or all economies which are completed in or by Christ. That the material system is not included is evident from the whole context, and the manifest design of the Apostle, which is to

prove the Son's superiority to angels, as the appointed Heir of all things, who was made better than the angels, as he hath by inheritance obtained a more excellent name than they. For unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee. This was at his resurrection when all the angels of God are ordered to worship him, when God made the worlds by him, and not at the birth of Jesus, for then he was only constituted the Son of God *by nature*, but not with *power*. There is not the least intimation that the creation of these worlds was performed by any Son of God supposed to have existed prior to the birth of Jesus, and who then condescended to be born and took Jesus to himself, and therefore this prior act is predicated of the whole person as it now is, by a communion or communication of properties. Neither nature of Jesus is any separate agent, and there could be no communion or communication of properties prior to the union of the natures to which these properties belong. And if this son had been the eternal creator of angels, they must have known it, and must always have worshipped him for it, and needed no command for it now. Nor would there have been any need of labored proof of his superiority to them. The Son no doubt is the maker of the things, and worlds of which he is the appointed Heir : and these are all included in the *world to come put in subjection to him*. As his kingdom, so his creation is not of this world : and for this creation only is he worshipped. The 10, 11, 12, verses of the first chapter of Hebrews have been applied to the Son, " And thou, Lord, in the beginning hath laid the foundation of the earth," &c. But the unprejudiced and attentive reader will see this to be a mistake which great and good men have fallen into, if the following things are considered :—First, the passage is quoted from Psalms cii. 25, 26, 27, where the words evidently belong to God the Father, nor would any unbiassed reader of that Psalm ever think to understand them

of any other but "the one God the Father, Almighty, maker, of heaven and earth." And the one God the Father, is not the holy child Jesus, whom he hath anointed. Acts iv. 24, 27. Secondly, the making the worlds in the second verse is not the same with laying the foundation of the earth, &c. in the tenth verse, nor performed alike. God *by the Son* made the worlds : but He layeth the foundations of the earth *alone* : so that the laying the foundation of the earth cannot be attributed to the Son, because he is not the prime agent in any creation. Thirdly, it is plain that the "Thou art Lord," in verse 10th, is the God who spake by the Son, who appointed him Heir of all things, who made the worlds by him, who said to the only begotten thou art my Son, who brought him into the world again, and said, let all the angels of God worship him, who said unto the Son, thy throne O God is forever, the God that anointed him with the oil of gladness—Thou Lord who said and did all these things hath laid the foundation of the earth ; therefore the truth of the foregoing quotations from scripture may be relied upon : the change of the person from *He* to *Thou* is because it stood so in the original text from whence it is taken. It may be added fourthly, that if the *Son* had laid the foundation of the earth, and the heavens had been the work of his hands, the apostle took a deal of needless pains to prove his superiority to angels. The worlds therefore had a new creator in Christ, and a new object of worship upon that account, and even the Father became a kind of new deity to angels and men, as revealing himself under a new character, and sustaining new relations in and by Christ, unto us.

Another text ascribes creation to Christ, "Write these things, saith He, who is the faithful and true witness, the *beginning (arche) of the creation of God.*" The "*creation of God,*" expresseth the specific nature, kind, and quality of this creation, that it is spiritual, holy, and divine, and not the pro-

duction of what is terrestrial and animal : as the phrase, the kingdom of God, imports it to be a divine heavenly kingdom. And since the *faithful and true witness* is the *beginning, head, or author of it under God*, it must be new and mediatorial. Wherein it particularly consists will be shewn hereafter, chap. xiii.

There are two reasons in special which caused scholastics to be so zealous in their attempts to prove that the Son was the creator of the material system : The one is that they suppose this creation to be the production of all things out of nothing : the other is, that they think his essential divinity cannot be supported without he was the creator of all material things. The first of these is a mistake, and the latter will fall to the ground, when that is rectified. There is no word in any known language, which in its true notation, signifies the production of any thing out of nothing. The word for create in Hebrew, Greek, Latin and English, signifies no more than the change of the state or nature of a thing or being, or both, as is done in material, or political building, either a house, temple, or city, or new creatures of such as were old, or subjects of such as were before aliens, strangers, and foreigners.

That their fear, lest the essential divinity of the Son, cannot be supported, unless he is held to be the creator of all material things, and of them out of nothing, is entirely groundless, the following things will shew.

1. *First*. That creation in no sense is evidential of mere divinity of nature. For nature is no agent of itself but the property of one. Angels and saints are made partakers of the divine nature, and yet such participation gives them no *power* of creation. But if the power of creation was annexed to divinity of nature, all would be vested with a creative power in proportion to the degrees and measures of their possessing divinity of nature. When men talk of the human, or divine natures doing this or that, they know not whereof they affirm,

2. *Secondly*. Every creator must be a personal Agent and in state God. A property, accident, or denomination, cannot act separate from its subject : and every creator must be in *state* God. Even human politic creations are the products of those who are *in state*, gods. I. Pet. ii. 13, 14. To be a creator and a creature in the same respect is a contradiction. None but the one God hath the power of creation necessarily, originally, and underivedly, and if he communicate a creative power to any one, so far as that is imparted, he makes him in state a god, and Son of the most High, considered as the Most High. Ps. lxxxii. 6.

3. *Thirdly*. When a Being is in state God, and vested with the power of creation, and *the product* of that creative power is spiritual, holy and divine in its nature, that being must be divine by *nature* as well as *state*. None by nature a creature, can create what is holy and divine. The production of material, terrestrial, and animal things, only proves divinity of power. These things issue from a parental providence, but not from paternal sanctity. The christian creation is specifically divine, the creation of God, and therefore the prime efficient, and the mediate author, are both by nature God.

4. *Fourthly*. No being is worshipped for mere *divinity of nature*, but for divinity of *state* added thereunto. They who are gods only in state as rulers, have only a right to civil worship. Angels and saints, though partakers of the divine nature, have no right to any worship at all, because they are not divine by state also. The Son of God, as Jesus, claimed not direct worship, but when he became Christ, and especially when he was exalted to his Father's throne, being God by nature and state both, he hath an undoubted right to divine honor and worship. And since he is worshipped as the enthroned lamb that was *slain* and because he was slain ; Rev. i. 5, 6. and v. 9. This proves his creation *not* to be old but *new* and complicated with redemption.

We as christians or *men* creatures are by the one Lord Jesus Christ.

That we are not by him as *men* is evident, because what is natural and not spiritual is opposite to his character as spiritual, and a quickening spirit. I. Cor. xv. 45, 46. "The man is the head of the woman, but the head of every (christian) man is Christ, and the head of Christ is God." "Ye are Christ's and Christ is God's." We are God's new creation kind of workmanship, created in Christ Jesus unto good works. The idea of the Son of God is now completed, excepting his mediatorship, the consideration of which is left until we come to treat of the new testament or covenant of which he is mediator. Hence it appears that the scripture Son of God, Jesus Christ, whom the only true God hath sent, the second person of the christian Trinity, is totally different, from the scholastic Logos, or that eternal Son whom they have imagined to themselves.

A system of religion that neither teacheth the knowledge of the only true God, nor of Jesus Christ, though it arrogate to itself the name of orthodoxy, demands no credit. And whether what hath been written above is of better character, is submitted to the examination of all lovers of the truth; and direction and success are wished them in their impartial enquiries and consequent judgment.

CHAP. VIII.

OF THE HOLY GHOST.

Of the Holy Ghost : his personality, divinity, and office : a peculiar kind of person : the worship due to him according to his idea and work.

THE term Spirit or Ghost is confessedly of various signification in scripture : yet there is an account of *one singular somewhat*, called the Holy Ghost or Spirit, very different from

any other being or thing called Spirit. Jews, Mahometans, and all denominations of christians agree in this, how diversified soever they may be in their apprehensions concerning what is intended by the Spirit of God. That the holy spirit is sometimes to be taken *impersonally* for the *virtue, influential power of God*, or fruits of that power, is readily granted : but that the Holy Ghost is not also sometimes taken personally is denied.

1. That the Holy Ghost is a personal being or agent, there is sufficient proof to satisfy the unprejudiced.

The very word Spirit denotes both his Person and Nature, the additions of holy, good, spirit of God, of Christ, of grace and truth, denote his properties, relations, operations and works. He is the Spirit of God from his *eternal relation to the Father*, and of Christ, as officially applying to his work of redemption, and of holiness, as being vital sanctity in himself and to us. A person is a distinct intellectualist, having the individual substance proper to such an agent. Now the Holy Ghost hath personal properties, acts, attributes, and adjuncts ascribed to him. This way we know the Father and the Son to be persons, and for aught appears, their personality may be denied, as well as the personality of the Holy Ghost. If the Spirit was only a *virtue*, it must be *affluated*, and *not act*, and when not *affluated* would cease to be ; but the holy spirit always is. In the form of baptism he is joined with two persons, as having a name, which is improper to a mere energy.

The spirit hath an understanding and will, searcheth even the deep things of God : I. Cor. ii. 10, 11. He only knoweth the things of God, as the spirit of a man which is in him, knoweth the things of a man. The spirit is said to *come, depart, bear witness, make intercession, &c.* which are personal acts. Acts x. 19, and xiii. 2. Christ calls him *another comforter*, which with his appearances in a visible form are incompatible to a virtue, and evidence him to be a personal agent.

2. He is an uncreated and divine person.

What hath an essential eternal relation to God, cannot be created, and we read of no manner of causation by which he is produced. If he was a creature, lying to, and blaspheming of him would not be so heinous sins, nor would his inhabitation make us the temple of God. Matt. xii. 3. I. Cor. vi. 19. His being called holy, the spirit of grace, and his works of inspiration, and prophecy, argue his divinity. And these personal acts distinguish him from the Father, and the Son. What is related to another cannot be that other. He is expressly called the *eternal spirit*. Heb. ix. 14. By office He is the third person in the christian trinity, which is the *triune* administration of the kingdom of God under its present constitution.

3. He is a person *sui generis* of a *peculiar kind*.

The Father is imperial, stands in a politic relation to others, hath the titles of King, Lord and God, with the kingdom, power, glory, dominion, creation, preservation, &c. ascribed to him in scripture. He is represented as seated on a throne, in a reigning condition, as being a Lawgiver, and a Judge. And the same things are true of the Son in his exaltation state to the glory of the Father. But the person of the Holy Ghost, though equally divine by nature, stands in no filial or fraternal relation to God, or Christ, or paternal to saints; though he is one with the Father and the Son in the divine sovereignty, yet he sustains no politic character, nor is the kingdom, power, and glory, ever ascribed to him; christians are not his creatures, children, subjects, people, considering of him personally. Prayers are not directed to him as our God, Creator, Redeemer or Savior. In no vision do we find him on a throne, nor is he numbered with the politic persons in the city of God. Heb. xii. 22, 23. All these things considered prove him to be a peculiar kind of person. Our definitive idea of him is that of an *eternal, undivided essentiality of the one God the Father, the fountain of divinity: and officially the inspiration agent in the*

kingdom of God, who animates all the subjects of it. His manifold operations are represented by the seven spirits before the throne. If the scripture account of the Holy Ghost had been attended to, we should have never heard, "That the Father, Son, and Holy Ghost, were one God, equal in power and glory." Or "That God was a most perfect essence consisting of three persons." A sameness of essence or substance constitutes no equality in power and glory, which belong not to the nature, but personal state of God as reigning. Many of Dr. Watts's doxologies taken from the Popish liturgy are very faulty : As "Glory to the great and sacred three ;" "to the three and one ;" "Glory to God the Trinity," &c. Some church covenants run in this unscriptural form, "We avouch the Lord Jehovah, Father, Son, and Holy Ghost, to be our God." Such stuff merits the utmost disapprobation of all scripture unitarians and trinitarians. As mere divinity of nature is not the ground of divine worship, but divinity of state added thereto : and as divine worship is terminated on a personal object ; so each divine person must be worshipped according to his state, work, and our relation to him.

4: Of the origination of the Holy Ghost, and of the manner of his deriving his being, the scriptures say nothing, though scholastics say much.

Reputed orthodox traditionists tell of an eternal productive procession of the Holy Ghost from the Father, and call the Father's act therein *spiration*, to distinguish it from, and match with their eternal generation of the Son. They can describe neither of these emanations, nor tell how they differ, only in name. The only or chief text on which they ground the Spirit's procession, relates to his proceeding from God in his mission to apply himself to his work. John xv. 26. And the same is spoken of the Son in his temporary mission, John viii. 42. "I proceeded forth and came from God, neither came

I of myself, but he sent me." The word spiration they get from Christ's *breathing* on the apostles, saying, "receive the Holy Ghost," and apply it to his eternal procession from the Father's breath. But this is to darken, and not illuminate the subject, by words without knowledge. The scriptures speak of the Spirit as an agent in the Mosaic creation, and he was no doubt the author of the original sanctity of all rationals. It was through this *eternal Spirit*, and not through his own eternal Godhead, that Christ offered up himself, and not one part of himself, through the other, as some have supposed. He is therefore an *eternal undivided essentiality*, of the one God the Father the fountain of divinity, and is divine by his necessary relation to Him who is necessarily existent and divine.

But in his temporary mission he *proceeded* from the Father as sent by him, and by just implication from the Son also, because sent by him. Indeed he is not said to proceed from the Son, yet He is called the Spirit of God and of Christ, as officially acting for both. The long schism between the eastern and western churches, because the latter by *pious fraud* added *filioque* to the creed, expressing his procession from the Son, as well as the Father, in his being, stands on the page of ecclesiastical history, as a monument of the ignorance, superstition, bigotry and fraud, of some of those from whom many are fond of taking their creed. It is because the holy spirit is such a peculiar kind of person, who stands in no politic relation to God, Christ or Saints, that the contemplation of him is so difficult. We have little or no help from analogy to assist our conceptions of him. But if we take him to be a divine person, an eternal undivided, and underived essentiality of the Father, who in his office and work, is not the Creator, the King, Lawgiver, Savior, Redeemer or Judge, but the *inspiration agent* in the kingdom of God, the Renewer, Sanctifier, comforter, and applier of Christ's redemption, we shall not conceive much amiss of him.

5. The Holy Ghost is now the third person in the christian Trinity, but his work must be considered under several notions of him.

As an eternal essentiality of the one God, to him are to be attributed, the *garnishing* and *completing* all the original works of God, and adding sanctity to such parts as were capable of it. No creature is holy without his operation. The heaven of happiness, and all spirits, were originally made holy by him : *Holiness* is his *kind of thing*. In the Mosaic creation He, moving on the waters, gave life and motion to all vitalists, And in the economy of grace the product of his operation is vital sanctity. He acted as the prophetic spirit of Christ to come. I. Pet. i. 11. Through Him the will of God hath been revealed unto men in all ages of the world. II. Pet. i. 22, All gifts and graces are ascribed to his agency. I. Cor. xii. 4. In the old testament times his operations were suited to that dispensation, *civil, moral, and typically spiritual*. Num. vi. 11, 16. I. Sam. x. 9. Jesus was born of the Spirit, anointed with the Holy Ghost, acted in his ministry as not having the spirit by measure. Miracles, signs and wonders, were wrought through him, &c. The order in which the three divine persons subsist in the Trinity, shews the order of their operation. The divine essence or nature, is one and indivisible, *originally and primitively* the Father's as the fountain, *derivatively* the Son's as the stream, *communicatively* the Holy Ghost's as the vital sanctity thereof, distinguished personally by their intellects, from whence ariseth a clear difference, and yet an union. The Father's *retained* essence or life, is not the Son's *derived* essence or life, and neither are the divine essence or life, the *communicative*, which is the Holy Ghost's. The acts of one person are not the acts of the whole. The Father is the sender, the other two are sent ; but the Holy Ghost is not sent as the Redeemer, but as the Renewer, Sanctifier and Comforter. There is a distinct

impression of each on their works. The Holy Ghost is not the anima mundi of Platonics, but the author of divine animation to the kingdom of God, who actuates all the subjects of it. The divine sovereignty of the Trinity is not of nature and providence, but of grace and sanctity ; all holiness in creatures is derived from the Holy *One*, through the Spirit. The agency of the Spirit under the new testament, may be considered in relation to the *Head* of the Church, *the Church itself*, or to *particular members*. Thus we may conceive of the Holy Ghost, as a divine person, an eternal undivided essentiality of the Father. Officially the inspiration agent in God's kingdom.

The worship due to him is correspondent to his idea. We are to believe in him. Be baptized into his name. In the benediction the communion or communication of the Holy Ghost is prayed for. Our regeneration, renovation, and divine animation is by him : he is appealed to as a witness. We are dehorted from quenching, grieving, resisting, lying to, or blaspheming him : and exhorted to be filled with, led by, walk in, and after the spirit. To worship, pray, and do all in the spirit, and bring forth his fruits. In our doxologies scripture forms should be kept to : or such as are agreeable to scripture ought only to be used. The most in common use are from the Roman ritual, and betray a shameful ignorance of the scripture doctrine of the Trinity. Polycarps the disciple of St. John is evangelical. " I praise thee, I bless thee, O God, by the everlasting high Priest, Jesus Christ, thy beloved Son, by whom glory be to thee, together with him, through the holy spirit now and forever." Always keep in mind that the one God the Father is the supreme object of worship, and that we have access to him, by the Son, through the same spirit,

CHAP. IX.

OF THE TRINITY.

Of the Trinity : the Father the first person : the Son the second person : the Holy Ghost the third person : how they are three, and yet one in essence or nature, and in the sovereignty of God's kingdom.

THE doctrine of the christian Trinity is a peculiarity of the gospel, and fundamental to the religion of Christ. It is not taught by the light of nature, nor by the old testament revelation. The Jews did not believe in it ; nor could they know or embrace it until the gospel revealed it, and it could not be revealed until Jesus Christ was risen from the dead, nor made a practical use of until he was exalted to the kingdom. Jesus Christ, and no eternal Logos, is that Son who is the second person in the Trinity, as the Father of him is the first, and the Holy Spirit of both, the third. An eternal Trinity, a parte ante, hath no foundation in scripture. Jesus Christ, the same yesterday, to-day and forever ; but yesterday no more signifies eternity past, than to-morrow doth eternity in future. The dreadful stuff contained in the Athanasian creed, made by a Monk in France, some hundreds of years after his death, whose name is imposed upon it by pious fraud, to give it credit, merits the abhorrence of all who make the holy scriptures their only rule of faith.

The Trinity are the three divine persons mentioned in the form of baptism ; Matt. xxviii. 19. and in the apostolic benediction : II. Cor. xiii. 14. and the three that bear record in heaven. I. John v. 7. They are the personal sovereignty in the kingdom of God and of Christ. They are the Father ;

the Son our Lord Jesus Christ, or the Word, and the Holy Ghost, three distinct personal beings, and yet in some intelligible sense, *one*, but not one God, Being, or compound intelligent agent.

The first in order, dignity and preeminence, is the Father, the one personal God, in the absolutely supreme, and independent sense, who is of none, and besides whom there is no other personal God in the same sense.

To maintain and support the scripture doctrine of the Trinity, the monotheism of the Father must be established, as necessarily existent, uncaused, unoriginate, and independent, possessed of all divine, vital, personal, and imperial perfections in a degree ~~manner and~~ transcendent to all creatures. He is but one Being, that is one intelligent Agent, or Person, according to the common notion of a person, even a distinct individual intellectualist, with one understanding, mind, and will ; and a Being, or God, can have no more, without destroying its individuality. The existence of this one personal God, is in the order of nature, prior to the being of the christian Trinity. The orthodox Triunity, as it ought to be called, is no Trinity, any more than a three unit is a Trinity in Arithmetic.

An individual three being, person or agent, or a compounded one being, person, or agent, are full as intelligible, and as agreeable to reason, scripture, and the analogy of things. The one God hath life in himself, of himself ; He is autotheos, God of himself by necessity of nature, and the fountain of divinity of nature and state to all possessed of either, or of both. The scriptures know of no Trinity but what is consistent with, and derived from the monotheism of the Father, the only true God, who only hath immortality, who only is wise, holy, and good in the absolutely supreme and underived sense. All of being and divinity which the Son and Holy Ghost have, is from the Father, or because of their relation to him ; but he derives no

essentiality from them, having the reason of his existence, divinity, perfections, and government in himself. He is the God, as much as the Father of our Lord Jesus Christ in his whole person, and highest capacity. No title that will not bear the addition of Son belongs to the second person in the christian Trinity. If he is Jehovah, it is as a Son. If he is the everlasting Father, it is as a Son of the absolutely eternal God. If he is God over all, the Father is excepted. If he is the true God, it is as the Son of the only true God in the supreme sense. David was the only true king of Israel in the supreme sense, even after Solomon was crowned at Gihon : for He did not make him king of himself. The Son calls the first person his God, as well as Father : and even where the Son himself is termed God, he is said to have a God. Heb. i. 8, 9. The Father is the *only* God. John v. 44. The only Lord God. Jud. 4. The Father is greater than the Son, not as to one nature, but as to his whole person. John xiv. 28. The Father is greater in the throne than the Son. *Him that sitteth* on the throne, is a periphrasis of the Father. A preeminence to the receiver, belongs to the giver ; The genitor is prior to the generated, and the sender to the sent. To understand all this of a mere nature, makes no sense at all, for neither nature nor both natures in the Son, is a personal agent, without that intellect which exists in these natures. This preeminence and monotheism of the Father ought to be maintained as the foundation of all natural and revealed religion. It by no means derogates from the real and true divinity of the Son and Holy Ghost. But never in scripture are they conjunctly with the Father, represented as the one God : nor yet are either of them or both of them, another God, or other Gods besides him, because they are the Father's own divine Son, and Spirit, but not supreme or independent. They exist within the boundaries of the one undivided essence, and sovereignty, and are

as far from being creatures, or of the creature subject party in God's kingdom, as the Father himself is. The Son of God, and the Spirit of God, cannot be of a different species from God, though they must have some kind of dependent relation to him: whereas to suppose any such thing of the Father would be a derogation.

It is on this primacy, and preeminence of the Father, that the mission of the Son and Holy Ghost is grounded. For the Father to send his Son and Spirit, involves no incongruity, because he is the *owner* of them: but for them to send *Him*, would be a great impropriety: and yet if there was that full equality some contend for, each might send the other, or rather neither could send nor be sent, as there must be a preeminence in the sender to the sent. And as to the Supreme God's under a first denomination, sending the Supreme God under a second, or third denomination, it is a mere absurdity. A denomination cannot be a missionary, nor can any compounded being or person send a part of himself. The priority of the Father to the Son, is not of another, but of the same species of being, whereby as a Father, he is the origin, fountain, root, cause and head of another like himself, his *engraved image*. Never doth the terms God, Father, Being, signify more than one intelligent agent. And a person cannot be less than one intelligent agent. If a God, a Father, or Being, is more than one intelligent personal agent, it destroys his individuality, and makes three personal Fathers, Gods and Beings. The assertion of Dr. Edwards in his Theol. Reformata is big with absurdity, and flatly repugnant to reason, scripture, common sense, and the analogy of things. "We the orthodox assert that as there is but one true God, so in Him, there are a plurality of persons, and these persons, are three, Father, Son, and Holy Ghost." Again "To form a right notion of the true God, we must set him before us, as a most blessed essence consisting of three persons." If

we Orthodoxy, had not been prefixed to this strange assertion, it might have been called heterodoxy, and tritheism, or nonsense to the understanding of mankind. All human beings are in the one God as a parental providence : Acts xvii. 28. all holy beings are in him as the fountain of Sanctity. John xvii. 21. Heb. ii. 11. But they do not constitute him the one God; He is the one God independent of them : so also is He independent of the Son and Holy Ghost. The sameness of the divine nature or essence (both are the same) in all beings that partake of it, as all holy beings do in a measure, doth not constitute them in conjunction with the Father the one God. Living streams issuing from a living fountain, do not constitute the fountain what it is ; nor do rays of light, proceeding from the Sun as their source, form the Sun. An essence or nature is that in which an intellect exists, and where the intellect is but one, (and a compound intellect is nonsense) personality can be but one, however perfect or unbounded the essence or nature may be, or how many soever personal agents subsist in or partake of that essence. For it is the essence of one intelligent agent, which is the fountain to all the rest, and in him it is necessary, unoriginate, underived, and He therefore is the one God in the absolutely supreme sense, besides whom there is no other in the same sense.

The second Person in the christian Trinity, is the only begotten Son of the One God the Father, even our Lord Jesus Christ in his exalted state, and not any eternal Son, or eternal Logos, or any divine nature, abstracted from the whole person of the Son, consisting of two natures, in which his intellect subsists.

This illustrious personage, whose origination by his Bethlehemical generation and nativity, hath been described, was constituted of the divine nature, a true body, and a reasonable soul : he was not created but begotten : was not a creature,

but a divine Son of a divine Father. He ~~was~~ first a child born, which native heirship and dignity continued during the whole time of his progress towards perfection, his being with God, as God, and subsisting in the form of God. Then he became a Son given in his public ministry : and afterwards in his exaltation state the government came upon his shoulders : and He is in state God over all, the Father alone excepted. In every state his person is essentially the same divine and human by his natures. In his humiliation state, he took part of flesh and blood for a little while, and was in state man and the son of man, but since his exaltation state, He is in state God : what he assumed in his incarnation he hath now laid aside : and yet in all essential constitutives of his person, He is ever the same, yesterday, today, and forever. Things predicable of him in one state are not true of him in another, and

10 / He was in two states at one and the same time : the appendages of one state are laid aside when he passes into another state ; as the form of God, for the form of a servant in the likeness of men : and as exalted he is neither in that form of God, he emptied himself of, nor yet in the likeness of men, though one like to the son of man. But when he shall deliver up the kingdom, to the Father, it is likely he will then return to the form of God in which he subsisted at the termination of his generative capacity, and will be God, with God.

The third Person in the christian Trinity is the *Holy Ghost*.

He hath been proved to be a personal agent, and not a mere virtue or energy : divine and not a creature : an eternal undivided essentiality of the one God, and not caused by any productive procession, or spiration. Officially the inspiration agent in the kingdom of God, and a peculiar kind of person, sustaining no politic relation to God, Christ, Angels, the Church, or individual Saints. His divinity of *nature* appears from his sanctity, for sanctity is divinity : and his divinity of

State is evident from his junction with the Father and the Son in the divine sovereignty. The essence and power of the Holy Ghost, like that of the Son's, is not another divided from the Father's, but *his* communicated, manifested, and exercised in a certain way and manner peculiar to the Holy Spirit, to the Father's glory, the source and fountain of all divinity of state, and nature. The honor therefore due to each, must be divine according to their personal characters, and works : and the reason of this worship cannot be the same in each person, but differs as " of whom are all things, by whom are all things, through whom are all things," differ. The intelligent worshipper will not confound these distinctions, misplace them, nor unite them as mere denominations in one Agent, Being, or God.

These three, the Father, the Son or the Word, and the Holy Ghost, are therefore three divine persons, and not three modalities or denominations of one common being : and yet in some real and important sense *one*. I. John v. 7. Whether this text is canonical, the reader is referred to Travis' Letters, and others who have written upon it. This theory depends not upon one particular text. That they are not three modalities, denominations or relations of one God, appears from their bearing *record*, for then the witness would be of one and not of three. A triune testimony was never heard of. They cannot be three in the same sense or respect they are one ; nor one in the same sense they are three. The original for one is not *eis* which signifies a personal, but *en* which imports a compound unity, but not an union of several personalities or intelligences in one Being or God. It is the same word that is used for the oneness of Christ and believers. John xvii. 21. If it imports a personal or essential unity by the notation of the word, in one case, it doth in the other : which will prove too much for orthodox scholastics themselves.

2. Vital sanctity, being the divine nature, this is the one unoriginate essence of the one God, the Father alone, the fountain of divinity. It is in him an infinite ocean, and inexhaustible source, of light, love, and eternal holy vitality. This in its unbounded fulness is all the Father's, and is the fountain of divinity to all who partake of it. In him it is underived, uncaused, from everlasting to everlasting. In there was any divine essence, not the essence of the Father as the fountain of divinity, there would be more divine essences than one, and the one undivided essence of the one God would be wanting, and also the Father could not be what his name and relations to the Son and the Holy Ghost import him to be, a fountain unto them. If the divine essence was *sterile* and had no power of *fecundity*, none could partake of it but the one God. But he hath a power of deriving it to others. From this divine essence in its unbounded fulness the Son's *constitutive distinct personal essence is derived*. "As the Father hath life in himself, so hath he *given* to the Son to have life in himself," John v. 26. The Father's life is uncaused, and of himself; but the Son's life is the Father's gift, life of his life, divine and eternal. Hence the Son's essence the derivative, is the Father's essence *comprehensively*, and yet the Son's essence constitutively as the distinct vital substance of his personal intellect. This explains how he is in the Father, and the Father in him, and they are one.

In a restrained sense, the divine essence, is the personal essence of the Father, *the life retained in himself*, after he gave to the Son to have life in himself. This is constitutive of no other person, for if the Son's given life, was not distinct from the Father's retained life, the Father would suffer, which doctrine of the *patripassians* is to be rejected. The great Jehovah cannot die. The Son, as God manifest in flesh, purchased the church with his own personal blood, and gave his life for us.

3. The divine nature is vital, spirit, and life : " God is pure spirit," or spirituality, if the word may be used. Therefore the Son's generated life must be *life* of life, and *spirit* born of spirit, light of light, love of love, eternal life of eternal life, which was with the Father. This vital sanctity, which is the specific nature of the Father, so as to be an existent individual substance, is communicated in a *degree* to all saints, and they are one with God and Christ, as the Father and Son are one : John xvii. 22. but it is not constitutive of their persons : the union is not in the same *degree*, for in the Son *dwells all the fulness of the godhead bodily*, so as to be the constitutive substance of his intellect, and in conjunction with the human nature, forms his distinct personality as the only begotten of the Father, and gives this first born a preeminence above his many brethren, who are creatures, and the children of God also. And as the Father was *imperial* or the *highest* in begetting his only Son, that Son must be imperial also, the King the Son, and subject-transcendent ; as well as creature-transcendent.

4. In the Son's generation, the Father's essence was so *imparted* as not to be *divided* from his own, as is the case in human generations. The Son's communicated life was like a living stream issuing from a living fountain, so that the stream itself is a source of vitality to others, as the fountain is to *that*. " It pleased the Father that in him all fulness should dwell, and of his fulness we receive grace for grace." Grace in man is nature in God. There is a mutual indwelling between the fountain and the stream, they live in each other, are *distinct*, and yet *one*, and the smaller rivulets are in them, and one with them in a lower degree. " He that sanctifieth and they who are sanctified are all of one." Heb. ii. 11. As the Son's life is not divided from the Father's, the Father's life being eternal, the Son's must be eternal also, and in infinite fulness. " All things that the Father hath are mine." The Son existing with-

in the boundaries of the godhead as a person of it, is not of the subject creature party, and yet is subject to his God and Father, as a dutiful Son ought to be. Jesus is the divine King, the Son, of the divine King the Father.

5. The Son must be a derivative and not self-originate, or eternal a parte ante.

These are as peculiar to the Son, as self existence is to the Father. Two uncaused personal essences in the godhead, would necessarily make a plurality of Gods. An eternal necessary generation is impossible. God is not *always Father* as *he is always God*. The Father must be a free agent, else Jesus would not be the Son of his love.

Dr. Edwards in Theol. Reformata, Vol. I. p. 283. after acknowledging the Son's essence to be *derived*, adds, "This doth not hinder or destroy the self-origination of it." And this strange assertion is thus supported. "The essence of the Father being self-existent, that of the Son must be so too, seeing the essence of the Father and of the Son is the same." And therefore with Athanasius, Calvin Beza, &c. he saith the Son is *autotheos God, of himself*. This, saith he, ought not to seem strange to them who are acquainted with our Savior's words. "As the Father hath life in himself, so hath he given to the Son to have life in himself." The Son's life is *given*, then he hath it in *himself*, and so have all the regenerate in a degree. But can given life be necessary, or unoriginate? The Rev. John Barnard, in a sermon delivered at a Boston lecture, 1761, from I. John v. 20, published at the desire of the hearers, saith, page 14, "I cannot but think Jesus Christ is as truly and properly the Son of God, as Isaac was the son of Abraham, whom Abraham is said to beget." And in page 23, he affirms the Son to be *self-existent*, and independent, "because there can be no being prior to him, from which he should derive, and on which he can be dependent." Thus he forgets the Father of

puts the Son in his place. Here Trinitarians and Antitrinitarians divide, and the former are charged with Tritheism by the latter. It may be necessary to see if they can clear themselves from this high charge. Since the Father *gave* the Son his life, it could not be *self-originated*, and its being *in himself* after such gift, is as true of others, as of *him*, who are made partakers of divine life. And although the Father's and the Son's life are in some sense the same : yet the Father's *retained* life, is not the Son's *given* life. But saith Dr. Edwards, "The whole divine essence is wholly in each person, and was ever so from all eternity." But this wants proof. The supposition of an eternal Son, by an eternal generation, hath neither reason, scripture, nor common sense to support it, and entirely destroys the being of the only begotten Son, according to the scripture account of his only generation and nativity at Bethlehem. His way of arguing in creation will apply here, and in the productive procession of the Holy Ghost, by spiration. "The cause must precede the effect, and an eternal cause of an eternal effect, it is absurd to suppose, because it is impossible, what had its being from another should be co-existent with it." He saith we shall be called Tritheists : and what then ? Some of the ancient fathers were so called. Rather than not be orthodox, he would run the venture of this charge. But this is a miserable consolation. To be erroneous in so important a point, because some called orthodox by themselves and party, were really erroneous according to scripture, is certainly not commendable. If the Father is Autotheos, God of himself, and the Son is Autotheos, and the Holy Ghost is Autotheos, three Autothei cannot be one Autotheos : as well may three units, be one unit. If the three persons have one common essence, yet each hath its own distinct intellect, and a distinct personal essence in which it exists, without any separation or division of the one essence. The personal essence of the Father can no more

be the personal essence of the Son, than the Father himself can be the Son himself. The Father's *underived life retained in himself*, is not the Son's derived given life. The living fountain is not the living stream issuing from it, nor is the stream the fountain. They are as distinct as the exemplar and express image. No sameness of essence will make the stream or the image self-existent, though the stream is in the fountain as its source: nor can the fountain be the stream and derived, though it dwells in the stream and is a living fountain to it. The divine essence of itself doth not constitute personality, but is the vital substance of the three persons, with such distinctness, that each intellect hath its own personal essence. The communication of that essence in an *equal degree* to the three persons, will not render them in *all respects equal*, because the Father is the fountain of divinity to the other two persons, and therefore *He alone*, and not the three, is the one God in the supreme sense, as he alone is of none, and besides or without him, there is no other in the same sense, or in any other real sense. But to suppose three persons of the same essence, each a fountain to himself, equal in power and glory, is Tritheism, let the charge fall where it will, and no unity of consent frees from it. Since mere nature doth not constitute personality, and divinity of nature is no personal object of worship, the worship of three equal persons, each divine, must be the worship of three Gods, notwithstanding their unity of essence and consent. And if the essence of the Son is derived as hath been confessed, its self-existence is a contradiction, and is the same as for a thing to be and not to be. No company of all the orthodox fathers in the world is sufficient to excuse any in their adherence to such erroneous opinions. It is these Trithemistic and contradictory tenets, pertinaciously adhered to, for the sake of their *Diana, orthodoxy, and good company*, that gives such just cause of offence to Jews, and others as good

men, if not better than they : makes Deists, and keeps multitudes back from professing Christianity. This stumbling block, Athanasians, and orthodox Trinitarians, and Triunitarians, ought to remove out of the way, as it is of their own laying.

The divine essence is distinguishable into what it is *primatively*, and what it is *derivatively*, the former is the Father's retained life, the latter is the Son's given personal life. It became of this twofold consideration upon the Son's generation, when it was imparted, but not divided, and so the same essence of the one God originally and comprehensively, became the essence of two divine persons, the Father's *primatively*, and the Son's *derivatively*, without any division. The derivative essence, in the large comprehension, is the Father's, and as imparted, but not parted with, it may be called the *undivided derivative*. And an individual intellect with an individual substance being a person, if the individual substance is wanting, there can be no individual person : therefore the Father generated no Son, if no distinct individual substance was derived. One intellect can constitute only one person, and to each intellect there must be a distinct vital substance, otherwise it will be no person, but a mere modality. Such a Trinity some hold to, making the Father, Son, and Holy Ghost, only relative properties or denominations, which they say are incommunicable, and constitute three persons, when in fact they are but three modes of the being of the one God in one essence. Thus the schoolmen, Drs. Wallis, and South, &c. Sabellianize, as the others Tritheize. Good Dr. Watts adopts this *indwelling* scheme, of one infinite spirit under three relations. But a relation is only a denomination, neither *ousia essence*, nor *hypostasis substance*, are a person. Some erroneously suppose substantiality constitutes personality, but this is a mistake, there must be intellectuality also, and there may be several distinct substances in one person, as in Christ, divine, human, and animal

in the days of his flesh, and yet he never had more than one intellect. If God is but one infinite Spirit, under three relations or denominations, he is but one personal object of worship, and Dr. Watts' doxologies are absurd.

Each person must be a distinct intelligent agent to be an object of worship. There is no specific difference in spirits, as spirits: The difference between holy angels and devils lies not in their intellects, but in the natures wherein they exist or of which they consist, the one is vitally holy, the other is vitally wicked. Though an individual substance must concur to constitute personality, yet the addition of one or more substances doth not double the personality as we see in man's partaking of the divine nature, he was a person before, and is but one person afterwards. But the addition of one intellect to another will make two persons if they have a nature to exist in. And if two or three intellects by having a common essence are one God, they by having each its essence are equally three Gods, as hath been proved against the Athanasians. On the other hand if there is but one infinite spirit, no multiplicity of natures, relations, or denominations, will constitute him more than one personal agent: to ascribe distinct worship to these natures, relations, or denominations, is improper and absurd. Our idea of the Trinity is equally clear from Tritheism, and Sabellianism, which makes it to consist only in three modalities, relations, or denominations, without intellectuality, to found personality upon.

6. Besides the divine essence the primitive, and the derivative without any division: there is the divine essence the communicative: and this vitality, the communicative, is the essence of the Holy Spirit, an *undivided* essentiality of the one God who is the Father.

The imperial Father is the head of a vital empire, and must possess that life which is *constitutive* of his person, and that life

which is *communicative*, which is the essence of the Holy Spirit, who was the Father's agent in creation, and in the Son's generation, and in the communication of vital sanctity to the whole empire. And the imperial Son is mediate Head of a vital empire : and there is in his essence the vitality which is *constitutive* of his person, and the vitality which is *communicative*. Therefore the one divine essence must be considered as it is the *constitutive personal essence of the Father as the primitive*, and the *constitutive personal essence of the Son, as the derivative*, confronted to the divine essence the *communicative*, which is the *constitutive essence of the Holy Ghost*. That vitality which the Father's essence is, as the primitive, must be confronted to the Son's as the derivative, and as it is the *constitutive*, it is confronted to the *communicative*, which is the Holy Ghost's. And in like manner the vitality of the Son as the *derivative*, must be confronted to the vitality the primitive ; and as it is merely the *constitutive* of his person, it must be confronted to the *communicative*.

Moreover as the Son is, conjunctly and yet subordinately, with the Father, the head of a vital empire, the third person, who is *vital sanctity the communicative*, must be derived from the first to the second person, and in his *mission* proceed from both. Now as *vital sanctity* is not an accident, or modality, but a substance, and the Son and Holy Ghost both partake of it *in a divine degree*, they can be no creatures by nature. And since the divine essence is *numerically* one in the Father as the fountain, and *specifically* one in each person : the Father must be the one God and the centre of unity to the Son and Holy Ghost. Thus an unity of the divine essence is preserved in the Father : and subordinate to his monotheism we have a Trinity of divine persons in the undivided essence of the one God, and a distinctness of essence in the other two persons by their intellects. The Father's is the living fountain, the Son's constitutive

essence is the living stream, and the Holy Ghost's is the vitality, the communicative from both.

These three divine persons are also of one undivided sovereignty in the kingdom of God.

This is an imperial political unity, and belongs to their state, as the other did to their nature. The authority is *original* in the Father, *derived* to the Son, and administered by him through the inspiration agency of the Holy Ghost, to the glory of the Father the fountain of power. It is a triune government, if any like the word, *one* in the Father its fountain, and twofold beside, in the exercise of it. Each divine person acts according to their respective ideas, and the personal order of their subsistence. This doctrine of baptism, called a mystery by scholastics, but not by scripture, into which babes in Christ are baptized, may be summed up in few words. "It is the subsistence of three divine persons in one undivided essence or nature, each in their order, and their threefold administration in the kingdom of God, as constituted at the resurrection and consequent exaltation of Christ, by an undivided sovereignty." The Father, as supreme, is the one God, "of whom are all things:" the Son, as divine in nature and state, "by whom are all things:" the Holy Ghost, a divine personal agent, "through whom are all things." And the worship due to each, is in the same order, "by the Son, through the same spirit we have access to the Father."

All holy persons and serious enquirers after truth, are left to judge of themselves what is right, concerning the preceding explanation of the scripture doctrine of the Christian Trinity. It is hoped orthodox Trinitarians, so called, and Unitarians or Antitrinitarians so reputed, will reconsider their sentiments upon this doctrine, for it is important, and not a mere speculation, and all their principles of divinity in general, will take their *tincture* from their apprehensions of it; and the

understanding and believing it aright, will have a salutary influence upon their lives and practice. The conceiving of it as a mystery, and understanding a mystery to be something inexplicable and incomprehensible, have contributed much, through want of a habit of thinking, and a spirit of free inquiry, to that profound ignorance, many, and even divines are chargeable with, of this doctrine.

It is very seldom treated of, and when it is, it is in a way that either shews they do not understand it, or are enchained by creeds and catechisms, which in terminis contradict scripture, and are evidently repugnant to reason, common sense, and the analogy of things. It is too true, how much soever it is to be lamented, that if any try to break their fetters and think for themselves, and especially if they make known the result of their enquiries upon this subject, the no-thinking traditionists are too apt to stigmatize them as heretical, even when they propagate only the unadulterated truths of scripture, if they happen not to coincide with commonly received opinions. It is hoped the reader of this will preserve a mind of his own to be persuaded in, free and independent of all *pretended* human authority, but *real* tyranny and usurped lordship over the faith and consciences of men.

CHAP. X.

OF THE KINGDOM OF GOD.

The Kingdom of God of which the Christian Trinity are the Personal Sovereignty, defined and described.

AS God is definitively the Divine Majesty, he must have a kingdom appropriately *his own*. His dominion in nature and providence is as extensive as creation, and strictly universal.

But this is not the imperial estate, or the impersonal sovereignty of the christian Trinity. The doctrine of a trinity belongs not to nature, but to grace, not to Judaism, but to Christianity as established since the resurrection of the second person in it, from the dead, and exaltation to the throne of God. The kingdom of God, of Christ, and of heaven, are the same, it is not once named in the Jewish law, for it had not come, was not created, or erected, in old testament times. And although the name is found in Jewish writers, they meant not the same thing the gospel intends by it. It had not come, but was *at hand*, when Christ began to preach, and Christ directs his disciples to pray for its coming, and it did come at his resurrection, when he was advanced to the throne of it, as the mediatorial creator of all things new. As it is peculiar to the gospel, its several significations must be deduced from the new testament revelation. These are *three*, to which all others are reducible, agreeably to the common use of the word kingdom.

The region or territory. The reigning estate, or personal sovereignty. The Polity, including the goods of it, sanctity and glory.

1. The Kingdom of God signifies the *region* or *territory*, even *heaven*, locally understood.

This is the celestial paradise, the supernal city, the region of immortality and beatitude, where is the court, throne and residence of the great King. Matt. v. 10. and ix. 47. We read of heavenly places, mansions, and a third heaven. This divine territory includes the whole circumference of the ethereal regions, and fixed stars, where the vast universe of holy spirits, who have their existence in the heavenly state of life and blessedness, dwell. Properly all that is not this world, is heaven or a mansion of it, for in this world is hell, and heaven and hell divide the universe. Some no mean christian Philosophers have placed the throne of God and the Lamb right over

the *milky way*, which is the cause of its effulgence and brightness, notwithstanding its vast distance from hence.

2. The kingdom signifies the *reigning estate* or *personal sovereignty*. The kingdom of God, and of Christ, is their estate of reigning in the sovereign administration of things. Matt. xvi. 28. The coming of Christ in his kingdom is to be understood of his reigning condition. Mark ix. 1. comp. Luke xxi. 31. So it is to be understood in the request of the penitent thief. And when Christ saith "My kingdom is not of this world:" it means his estate of reigning.

3. It signifies that *polity* of which God and Christ are the personal sovereignty, including the godd of it, sanctity and glory.

This is the kingdom of God and saints, of Christ and sanctity, grace and glory. God the judge of all is the supreme Head, Christ the mediatorial sovereign, the Holy Ghost the inspiration agent, and animating spirit, angels and holy men the subjects, sanctity and glory the goods of it. Heb. xii. 22, 23. It is a regular orderly polity, the parts of it are united together by an implicit or explicit confederacy, having a constitution and common law, and is held together by the bonds of rights and dues. It is the same with the Church militant and triumphant, the holy empire of which the new Jerusalem is the metropolis.

Considering it as the kingdom of Christianity in the *real* and *personal* acceptation it is *visible and invisible*.

As the visible christian church, it includes all who own the one faith, and confess Jesus Christ to be Lord. Men become the subjects of it under this consideration by faith and baptism, or a birth of water, or the washing of regeneration. In this view it is compared to wise and foolish virgins, a field of wheat and tares, a net replenished with good and bad fishes, &c.

But as the kingdom of saving christianity, including the goods of it, its constitutive essence is, " Truth, righteousness, peace, and joy, in or by the Holy Ghost : " Rom. xiv. 7. And is compared to treasure hid in a field, to a goodly pearl, &c. The possessors of it are the poor in spirit, like to little children : under this notion Christ tells a scribe he was not far from it, enjoins all to seek it, and its righteousness first, and recommends a holy violence in taking it.

Sometimes the christian church as visible, and saving sanctity, are both included in the kingdom of God ; and in this respect it is compared to a grain of mustard seed, and to leaven ; Matt. xiii. 31, 32. the Scribes and Pharisees shut it up ; Christ gave the keys of it to his Apostles. Matt. xxiii. 13. and xvi. 19. John iii. 5. Matt. xviii. 23. In this sense Christ threatens to take it from the Jews, Paul preached it and testified it. As erected by supernatural means, it is administered not in word but in power. I. Cor. iv. 20. It is a vastly great polity, comprehending the catholic church in heaven and earth. In creating it by Christ, God is the founder of a mighty empire, an ornamental-system, a divine city.

A city is not a rude multitude, or herd of people, but a body politic like the body natural, which hath the *figure and beauty* of a man. Isai. xlv. 13. It is built and united into one whole by a settlement of rights, and a fixed constitution, determining who shall reign and who be subject, &c. without which there can be no justice or government. The church constitutes this kingdom *personally*, and is constituted by it, considered *really*, i. e. by the grace and sanctity of it. The descriptive marks of it are such as these following.

1. It is new, not old, founded by the new, and not the first creation of God treated of Chap. 2. it is also mediatorial, not original.

These characters of it are of singular note, for in the first and

original kingdom of God there was no Trinity, no Mediator, or official Renewer and Sanctifier. All issued from God as mere creator, and he was all in all in the government: no sin existed, all were of one whole, all were holy and happy. A Mediator is not of one, and to suppose rationals created at first, so as to need an inter-agent between their maker and them, is not reasonable. The holy moral law was the constitution of that kingdom, a covenant of life, subsisting between God and his holy subjects. All had domicilium in urbe, a mansion in the city, no prodigal had left his Father's house, or sheep strayed from the fold of the Supreme Shepherd. God created none lost so as to need a Saviour. The administration was without sovereign grace, according to legal justice, and the law continued life to the unlapfed, while obeyed. Devils were of this original kingdom before they sinned, and left their own habitation; Then they had not left their first estate, nor were the heavens unclean in God's fight, nor these angels charged with folly. Human spirits were also subjects of that kingdom, and lapsed from it, as appears from their coming into this world last, and needing renovation and restoration to what had been. This was the state of Adam in natural innocency, as needing the tree of life, a type of Christ, and this is now the state of all his natural descendants as soon as born into our world. The original kingdom of God being thus divided, there was an absolute necessity of a new Creation and constitution of it, if any rebels or revolvers were restored, for there was no law that could give the transgressor life. In that kingdom all were *native saints* and no provision was made for *saints factive* of sinners. But the present kingdom of heaven is the constitution of all things constitutively made new, and the standing of all in it is of *saints factive*, for even holy angels are analogically reconciled, and created by Christ as thrones, dominions, principalities and powers, which are offices and officers, in the pres-

ent, not the original kingdom of God. This kingdom that now is, upon the original lapse, was foreordained to come in Christ, before the foundation of the world, this world and all things in and of it, were created to bring this foreordination to pass. And all the spiritual and eternal concerns of men ever since the world was made, have been administered by God, with reference to this kingdom, and according to the constitution and law of it, as thereafter to be completely established when the kingdom should come. The law of grace virtually existed from the beginning of our world, but the kingdom itself was not *creatively* made until the resurrection of Christ. In the New Testament in Christ's blood, a new settlement of things is made, including angels as well as men. And the kingdom of heaven is become *new in its foundation, sovereignty, constitution, administration, subjects*, and all that belongs to it, and will so continue until Christ shall deliver up the kingdom to him from whom he received it, and all things revert to their original state. Christianity, by which God's kingdom is now founded, is to angels *religio confirmans, a confirming religion*, and new to both. "Christ died, saith Fulgentius, to confirm angels that they might not sin, and to restore men who had sinned." The gospel kingdom is properly a middle kingdom, between the original and final kingdom of God all in all.

2. This kingdom of God, Christ and Heaven, stands distinguished from all kingdoms of God so called, and in particular from the Jewish theocracy.

God never had any other kingdom but this since this world was created. The world itself was made, and all the economies of nature and providence, and every dispensation of religion antecedent to the establishment of christianity, were subordinate to this kingdom of heaven. The Mosaic Creation did not found the kingdom of God either as original or mediatorial, but was subsequent to the former, and introductory to the

latter. Adam's standing in paradise was not in or of it, for he was only a natural man, (not having the spirit,) consisting of flesh and blood, which do not inherit the kingdom of God. All the subjects of this kingdom are born into it of the spirit, and what is born of the spirit, is spirit.

And as to the Jewish theocracy, it was of this world, not of heaven, as its worldly sanctuary shews, Heb. ix. 1. and only a figure of this heavenly polity and government. Solomon indeed is said to sit upon the throne of the kingdom of the Lord over Israel: I. Chron. xxviii. 5. and God is called their King, and Jerusalem the city of the great King, Zeph. iii. 15. Matt. v. 15. and the Jews still pray "Let thy kingdom reign over us forever." God did once reign over them in a peculiar manner, and they were in covenant with him, as a people with their king. He made their laws, governed them by his ministers, received their tribute, fought their battles, dwelt among them, walked in their camp, and they are called a kingdom of priests, that is a sacerdotal polity of regal quality. Exod. xix. 6. But all this did not constitute them the kingdom of God in the gospel sense. Canaan was not heaven: they were only a commonwealth until Saul came to reign. God is now as really King of nations as he was of them. Their kingdom, religion and national church, were of this world, not of heaven, only typically. Whatever of spiritual and heavenly blessings were derived to the Jews, they came not by the law, but the promise relating to the gospel kingdom, to which the law was added to serve civil, national, and worldly purposes. Their national church was only typical of the christian church, as was also their covenant. The new covenant was not made, until the blood of Christ was shed. If the covenant of circumcision had been the covenant of grace, the second covenant would have been more than four hundred years prior to the first, for the first was made at Sinai. The root and fatness of

the olive tree, Gentiles partake of by engrafting into the church with the Jews, relates not to their national church, founded on the covenant of circumcision, but to the church of spiritual Jews founded on the belief of that absolute promise made to Abraham before he was circumcised. Rom. iv. 10. As all sacrificers in faith before the law were Jews without the name : so all believers in the promise before Christ came, were christians without the name. The kingdom of God therefore over Israel, was only a typical, shadowy, and worldly representation of the kingdom of God, Christ, and Heaven, of which the Christian Trinity are the personal sovereignty. There was no triune administration of the Jewish government, no inspired or uninspired Jews were Trinitarians. They had no Mediator between God and them but Moses a servant. The law was by the disposition of angels : God had not then spoken by his Son, to men : nor were there any appearances in old testament times, of Him, who was then to come.

3. The kingdom of God, and of Christ, is distinguished from, and independent of all human worldly kingdoms.

It's names import it to be divine, christian, and heavenly in its origin, sovereignty, constitution, laws, and subjects. Christ who was the Lord from heaven saith, " My kingdom is not of this world." John xviii 26. Worldly kingdoms have another origin. Dan. vii. 3. There is nothing in this kingdom to feed men's worldly ambition : the refined arts of human policy, which thrive in other kingdoms, are cramped in this. The world hates God, Christ and christians, because not of it, and because they testify of the world that its deeds are evil. God and Christ are not of the world's choice or liking. To be in and of this world is to be without God, and without Christ, and their kingdom. Worldly kingdoms are *civil political*, or at best *civil religious*, politics : but this is *spiritual religious*. They are claimed by worldly descent, by conquest with car-

nal weapons, or the election of worldly men, and respect worldly and bodily mothers, and even the religion of worldly kingdoms, is of this world. Every national church, the Jewish not excepted, is of this world. This kingdom is entered by a heavenly birth, gained by a spiritual warfare, and its rights and privileges accrue by a divine creation. The kingdoms of this world are maintained by wealth, governed by worldly policy and maxims not always just, defended by strength of armies, and their nobles "glare in gems and shine in gold." But in this kingdom all is the reverse. The highest office in it, which is of a bishop or presbyter, is a work, or labor, the subjects are volunteers called out of the world, their enemies, graces, ornaments, are heavenly or spiritual. It is the kingdom of the cross, founded on it, and erected by the preaching of it. And it is independent of all worldly kingdoms; no human king or magistrate, as such, hath the least authority in it. Christ's ministers, as such, might just as well exercise jurisdiction in the kingdoms of men. A king, if of the church, is as much subject to the discipline of the church, according to the laws of Christ the prince of the kings of the earth, as the meanest brother. And the highest ecclesiastic is equally amenable to just civil authority, as any other man. There are no *spiritual lords* in Christ's kingdom but himself: no *lords bishops*, or *lords presbyters*, or *high and mighty lords, brethren*. How little hath the nature of Christ's kingdom been known, and how different hath been the prevailing spirit among those called by his name, from what it ought to have been? It hath in a degree been made a worldly polity, ever since the days of Constantine: and the christian religion hath by some been made an engine of state, and its sacraments civil tests. Men have been dragooned into religion, or to a compliance with stupid edicts of passive obedience, and not resistance to the violators of the rights of man, and

the christian, hath been oppressed with power, persecution, and a barbarous inquisition. The Luciferian pride of ecclesiastics, not of Christ's making, hath been unbounded ; such as Patriarchs, Metropolitans, Archbishops, Diocesan Bishops, as an order above Presbyters, &c. all creatures of this world. The Patriarch of Alexandria styles himself "Judge of the world." And the dignity of bishop, is by Roman authors, made equal or superior to the imperial.

Eusebia, the Empress, sent for Leontius the bishop of Tripoli to come to her. He made answer, that if he came, the reverence due to bishops must be preserved. "When I enter you must come down from your sublime throne, and reverently come to meet me, and put your head under my hands to receive my benediction ; then I must sit, and you modestly stand, until by a sign I give you leave to sit. If you like these conditions, I will come, if not, you can do nothing for me that will compensate for the neglect of the honor due to bishops, and the violation of the divine institutes of the priesthood."

Contrast this with the temper and conduct of the meek and lowly Jesus, and of his Apostles : how striking the difference ! By such ignorance of the nature of Christ's kingdom, bishops became proud, and princes tame to bear any burdens submissive as asses, to have their necks trod upon, and to kiss the toe of the foot that honored them with its pressure. Their tyrannical dominations, puffy grandeur, worldly pomp, outrageous contentions for preeminence, bloody disputes at their elections, furious persecutions, lordly usurpations over presbyters, their equals, depriving them of the power of ordination and government, fill ecclesiastical history, and the half is not written. See the canons of the councils of Nice, Chalcedon, &c. for the exaltation of Metropolitans, Patriarchs, and Bishops, some of whom could not write their names, but signed by others, or made their marks. Fit persons for us to take our creeds from.

What furious *beasts* were the monks, and others at Alexandria, who murdered that excellent mathematician, Hypatia, the daughter of Theon, tore her in pieces and burnt her members ! and who also killed Proterius, the bishop, drew his body, torn to pieces, through the city, then burnt it, and threw the ashes into the air, a fit sacrifice for infernals to make to their God, the prince of the power of the air ! Ignorance of the nature of Christ's kingdom still continues, though not to the production of such tragical effects. For because Christ's kingdom is not of this world, the kingdoms of the world have set themselves against his subjects, to deprive them of natural and civil rights merely upon that account, witness the constitutions and laws of some states to deprive the ministers of Christ of any civil rights.

4. This kingdom stands directly opposed to Satan's worldly kingdom. The devil hath had a kingdom in the world even from the beginning of it, and it is likely even from before its present adoration, and as he aimed to be, so he is the god of it. His kingdom of this world comprehends all without the church, and kingdom of God. To the one, or the other of these all rationals belong. To oppose this kingdom, Christ's kingdom was erected, and to destroy his works the Son of God was manifested. The science of sanctity cannot be well understood without some knowledge of satan's worldly kingdom. By their first birth men are in, and of it, and by a new birth, they pass from under the power of darkness, and enter the kingdom of God's dear Son. The characteristics of Satan's kingdom are darkness, falsehood, and wickedness. But as it had a beginning it must have an end : God will not suffer an eternal blemish in his works : Christ will reign until every opposing power is subdued, and every enemy destroyed, the last enemy is death, consequential to the destruction of him that hath the power of death, that is the devil. I. Cor. xv. 26. Heb. ii. 14.

5. The positive characters of this kingdom, descriptive of its nature, though very many, are easily deducible from its names, and from what hath been already written of it.

As God's kingdom it is divine, as Christ's it is christian, and under both names, it is holy, spiritual and heavenly, in its supreme, and mediatorial head, and in its subjects, goods, promises, graces and privileges. The kingdom of the regenerate or new created by Christ, or the city of regeneration, as St. Augustine calls it. It is peopled by a generation from above. Being new and divine it is the church of the *first born*, which denotes its dignity and nobility. Heb. xii. 22. Even angels have the thing which regeneration is, a birth of God without our mode, by being *reborn*. It is a kingdom of grace, truth, love, righteousness, peace, joy, &c.

6. The church militant on earth, which is an essential part of this kingdom, is like to the character of the holy scriptures, *holy popular*.

By nature all men are one people, God's offspring, of one flesh and blood, possessed of *equal rights*. These are canonized into families, tribes, nations, and empires. The people's safety and happiness is the public good. A people are combined together by a common law or by common utility and interest. "Where there is no law, justice, or right, there is no people."

In scripture, *people*, is used in a magnifying sense for a *polity*. "Ephraim shall be broken that he be not a people." The Jews are now no people. Sometimes people signify an ecclesiastical popular community. Rom. x. 19. I. Pet. ii. 10.

The people were held in abhorrence by the philosophers. But in all the important concerns of mankind, the people have the greatest interest as being *the many*. The welfare of the people demands the greatest attention. The people are capable of the greatest and best things : God and Christ have

manifested the greatest love for them. Bishop Taylor remarks "That good women of the common sort" were favored with the first sight of our raised Savior. The dignity of the people's nature, their relation to God, cognation to all, equality to any, their usefulness to the highest, shew their importance and worth. Christ makes no difference between the souls of the rich and the poor, highest and lowest, nor should his ministers. The meanest if born of God are ennobled. God's people are *holy* and *peculiar*. I. Pet. ii. 9. The poorest have equal rights in God's kingdom with a king on his throne. The greatest potentate, being a christian, is no more than a private brother in the church. All are the people as to Christ. Now that this kingdom is *popular* in the above sense, appears from the character of the holy scriptures, which is the *people's book of religion*, written for them, and is of universal concernment. It is the life of every soul. Human society cannot exist without some *kind of religion*. Religion is the proper indispensable *study, own work, and business of every man*. The gospel invites all the people, Christ died for all alike. It is read by the people as the *law of their life*. Its motives are accommodated to their natural love of life, and according to their heart's desire it brings them *life*.

This kingdom is popular as opposed to *absolute sovereignty*, that is the despotic, arbitrary will of another, without a *charter of rights*. The government of God and Christ is not arbitrary, tyrannical, but just and happy : that of a father over children, a shepherd over his sheep, a husband over his spouse, and is full of mansuetude and graciousness. There is a *covenant to the people*, a charter of their immunities and liberties : and they are treated as freemen, not as slaves. As in other free states, so in this, the people choose God and Christ to be their God and Savior, and their officers under them, and are a willing covenant people. God's decrees are edicts published,

no secret purposes, and are terminated upon ~~the~~ specified characters. Ungodly men are ordained to condemnation : sanctified believers are chosen to eternal life. Where people are distinguished from their pastors, they are considered as the Lord's people, and may not be lorded over as to their faith by ministers, nor may they lord it over ministers' faith. They may choose their officers in this kingdom, as was done in the free states of Greece, by lifting up their hands, in the choice of their magistrates. The *church*, the *brethren*, the *faithful*, are names for the people. The people *elect*, but do not *invest* in office, or convey the *authority*, that comes from Christ the *sole Head* by his ordinance : and the ordainers under Christ cannot limit or restrict the authority, nor extend it farther than Christ's law doth. Nor can the ordained stipulate for less power than Christ hath given : it is a nullity. The pastor executes Christ's laws with the brethren's consent. As men with their magistrates make one *civil people*, so the fraternity with their pastors make one *ecclesiastical people*. St. Augustine calls the flock of Christ, consisting of ministers, deacons, and brethren in particular, a *holy popular commonwealth*. A kingdom is a body of people professing subjection to one sovereign Head, so is the church with respect to Christ the one Lord. And as civil kingdoms consist of lesser particular systems, or corporations, so doth the church catholic consist of particular churches composed of pastors and their flocks. But in the Church there is no one common, human authority over the whole, making it one visible corporation, nor over a part as in a nation or state. Rulers in one church have no authority in another. The power of oecumenical councils, national synods, provincial presbyteries, county confociations, is really none at all. These are human inventions, and as to any jurisdiction which they have it is usurped.

The name of a city given to the church, shews it to be

popular. For a city is a settled *polity* by an act of incorporation, which is its creation as a city. All citizens are enrolled freemen, have equal right to elect, or be elected, if qualified, into office, to give their consent to the admission of members, and in case of delinquency, to be judged by their peers according to law. And thus it is in the church, city, or kingdom of God. Other societies may and ought to be religious, but this only is made a politic society by religion. The *pact* between God, Christ, and their people, is the *holy new covenant*, and all in covenant are in state, and by profession *holy*.

The name *ecclesia*, church, as well as *city*, hath something popular in it, for it doth not signify an assembly of chief men, as a *senate*, but a number of all sorts, believing in the common Savior, none of whom are excluded from it, by the lowliness of their condition. If *pride* was lawful, the meanest member of Christ's church might so be proud of his full equality as a brother to the greatest potentate on earth, and of his superiority to any who are not brethren in Christ. But in the church of Christ they rise by humility.

The church of Christ is not constituted after the model of the temple Hierarchy, but correspondent to the civil polity of the Jews. It hath the name of the twelve tribes, Rev. vii. was founded by twelve apostles, who answer to the twelve patriarchs, and twelve princes of the tribes, I. Chron. xxviii. 1. who were next in dignity to the king, and sat about the throne in twelve chairs. But they did not as a common authority govern the twelve tribes, but each Prince his own tribe. Christ did not set the apostles, or their successors, over the church to govern it by their joint authority, but each kept in his own line, as each Prince did in his own circuit. Each city had its senate, and the Apostles ordained elders in every city to guide and rule the church in it.

As judges and rulers were made by the imposition of hands, so are presbyters, who are gospel bishops. I. Tim. iv. 14. Thus

the government of the church is holy popular, like to that of old Israel its type : yet with this difference, they being of one nation, dwelling in the same land, had a supreme court of seventy elders to appeal to, but not so the church which was to spread over all nations. Christ chose seventy disciples and sent them among the *Jews*, and then laid them aside, and never made a common authority over all christians, as the seventy were over the *Jews*. *Episcopalian lordship*, and *Presbyterian aristocracy*, have no foundation in scripture.

God's kingdom and church hath also the name of a *house* and *family*, which denotes it to be popular. Christians of aliens and foreigners are made fellow-citizens of the saints and of the household of God.

7. The kingdom of God is but one, though of great extent.

The christian Trinity is one undivided sovereignty, with one name, faith or religion. Angels and human saints make but one family, household, city, holy polity of saints. Eph. iii. 15. and ii. 9. Eph. i. 10. Rev. xv. 3. Heb. xii. 22. There may be a circumstantial difference between things in earth and things in heaven ; yet angels are of the same religion that christians are, and worship Christ since his resurrection. He is the head of both and they are complete in him. As a kingdom is no inferior polity, so this is of great amplitude. There are an innumerable company of angels, who as much exceed devils in number, as the loyal subjects of a well governed kingdom exceed the malefactors in its prisons. The holy writers pretend not to define their numbers when they call them *legions*, *thousands of thousands*, *ten thousand times ten thousands*, and *myriads*.

St. Augustine supposes there are ten thousand myriads of angels above ten hundred thousand of arch angels, thrones also, and dominions, principalities, and powers without number. And as to the human subjects of it, they have been many, and will be more before the times of the restitution of all things.

At the end this kingdom shall be emptied into the kingdom of God all in all : and there will be no opposite kingdom to God alone. Such is the kingdom of our God, and of his Christ.

There is one obvious inference from the premises, viz. That the first christian duty is to become subjects of this kingdom of God.

As in human kingdoms men are made subjects in state and relation, and then become bound to observe the laws of the polity : so we take God for our God, Christ for our Savior, enter their kingdom, and then observe the laws of it. "As ye have received Christ Jesus the Lord so walk ye in him." Colos. ii. 6. "All the ten commandments, saith Luther, are radically contained in the first, in taking God for our God." In respect of the benefit and duty of Christians, "Baptism is to me, saith Basil, the beginning of life." The kingdom of God, considered as the kingdom of saving Christianity, is proposed to our acceptance and purchase : and ought to be fought for first, and even to be taken with a holy violence. And there is good reason for our utmost exertion upon account of the worth of its goods, which no time can bound, cogitation fathom, arithmetic compute, or words come up to the dimensions of them.

CHAP. XI.

OF REGENERATION.

The way of entering the kingdom of God by regeneration of state and nature, described.

THE founder of this kingdom declares that "Except any one be born of water and of the spirit, he cannot enter into the kingdom of God." John iii. 5. And this is parallel to

those words, "According to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost." Tit. iii. 5. It is obvious to remark that men are not natively or by their first birth in and of this kingdom: for then another birth to enter it would be unnecessary: and also that God never created rationals aliens from his kingdom, for that would have been in effect to make them subjects of Satan's kingdom. Adam's standing in paradise was not in this kingdom, being only a natural earthy man.

The Mosaic creation founded no kingdom of God and heaven. All rationals have been proved before, to have been originally of God's kingdom, and that men are now natively without it, and are candidates for reduction into it, but not for restoration to any thing possessed by the first Adam: He needed regeneration into the kingdom of God as much as we now do, and neither he nor any of his descendants could enter this divine kingdom, either by a birth of *blood*, or being born of the *will of the flesh*, or of the *will of man*. John i. 13. A natural birth cannot enter any into a spiritual kingdom, flesh and blood though innocent could not enter it, I. Cor. xv. 50. much less can a birth of *sinful flesh*. Eph. ii. 3. And if Adam had never departed from innocence, a *birth of the will of man*, could not have entered his descendants into this divine and heavenly kingdom. When Solomon saith, 'God hath made man upright, it doth not imply holiness, or divine animation, but a rectitude of human nature, which is short of a participation of the divine nature, the only thing that will introduce any into this divine kingdom. No act proceeding from one kind of life can produce the principle of another kind of life. The most perfect acts of a brute cannot make him partaker of the human nature: nor can the most perfect human acts, be productive as a cause of the divine nature. Holy exercises cannot proceed from the human nature, until it is renewed

into the divine life. A thing must first be, and then act: "Make the tree good and the fruit will be good." As the kingdom of God must be entered before the duty of subjects can be performed: so the mode of entrance is by a *birth of water and of the spirit*. These signify not the same thing, any more than the *washing of regeneration, and the renewing of the Holy Ghost*, mean the same thing.

1. A birth of water, or the washing of regeneration, is what visibly enters us into the visible kingdom of God.

As to be born of water and of the spirit is the same as being born *again*, or from *above*: John iii. 7. So the birth of water in particular, is the same with being baptized with water agreeable to the christian institution. Regeneration or the new birth is the business, end and design of baptism, of which the new covenant is the substance. Baptism is a visible regeneration, changing the *visible state* of a person, as his state is changed at his birth: for then he enters upon a new mode of being in a new region: and his *real state* is changed also, if the thing signified accompanies the sign, as it doth in the *offer* of it, and in the *effect*, where the subject is not faulty. Baptism formerly went by the names of *regeneration, the sacrament of sanctification, the vital laver, the vital water, the second nativity, the salutary nativity, and the beginning of life*. St. Cyprian saith, "The christian's nativity is in baptism." But moderns have affixed an idea of their own to regeneration, and will not allow of baptismal regeneration, in their sense meaning saving renovation or conversion, which is not fact as to all the baptized. But St. Paul's calling baptism the *washing of regeneration*, seems to infer some kind of baptismal regeneration. Men thereby become visible members of the visible church, have the name of christians, and are under all christian engagements which their age and capacity will admit of, and should be treated as children, saints and subjects. Who are the subjects of baptism

hath been disputed. Some confine it to adult believers, others extend it to their infant offspring, which hath been validly proved to be agreeable to scripture : But the otherwise minded must be fully persuaded in their minds, and act accordingly until God reveal this also unto them. We only observe that in order to the validity of baptism it ought to be administered by a visibly authorised person, as well as into the name of the Christian Trinity. And therefore lay baptism is invalid.

2. The birth of the spirit constitutes us *real* subjects of the kingdom of God.

By the spirit we are undoubtedly to understand the Holy Spirit, since Jesus the first born, was born of the Holy Ghost.

no / A birth supposes a previous generation, God begets us with the word of truth, and we are born again or above, not of corruptible, but incorruptible seed, by the word of God. James i. 18. I. Pet. i. 23. What is born of the spirit, *is spirit*, vital sanctity.

Regeneration is two fold, of state and of nature ; the subject of it is the man born into our world, as the being born *again* implies. But since the spirit of man was not originated by a birth into our world, not the physical being of the soul, neither its essential faculties are changed by regeneration. But a vital principle of sanctity is infused, and the subjects of it are quickened into life, and become babes in Christ, and grow up like the Holy Jesus to the perfect stature of men. Without life there is no generation, or regeneration : the Spirit gives life to soul and body, and renews us also in the spirit of our minds, and illuminates with the light of life. Regeneration hath a beginning, but the product of it is not perfected at once. Enoch was perfectly regenerated when he was translated, so was Elijah when he entered the chariot of fire, for flesh and blood cannot inherit the kingdom of God, nor doth corruption inherit incorruption. The appearance of Moses and

Elias on the Mount was in bodies perfectly regenerated. It was the regenerated life of God within him made Moses's face to shine, and Stephen's face to appear like that of an angel. *But his new the d*
 It is the indwelling of the spirit in the saints that quickens their mortal bodies, and raises them spiritual and glorious, and completes their regeneration.

The term *regeneration* is founded in Judaism, heathenism, among politicians, and physicians, and lawyers, &c. which resemblances may serve to illustrate the scripture notion of it, as not relating to mind but life and substance, or state and condition.

Selden and Marsham tell us that the Jews looked upon their proselytes as new born, when baptized, even as infants newly come into the world. They supposed all their former kindred ceased with their Gentilism, and that none of their relations by affinity or consanguinity, could inherit their estates after their decease; and even their former marriage they thought to be dissolved, but the Apostle rectifies that error. I. Cor. vii. 13, 14, &c. At that time they were thought to put off their country, and to have a new soul from heaven. Analogous to this by the christian regeneration there is a new set of spiritual relations formed, the natural continuing as they were: they change their state and country, by passing out of darkness into light, from Satan's kingdom into that of God's dear Son, and from being citizens of this world to become citizens of heaven. They are therefore new men or new creatures, in nature and state,

Heathen had a kind of regeneration by their initiation into the Eleusinian mysteries, passing through many purgations and five years preparatory trial: at which time they engaged to relinquish their former and take up a new way of living, and bound themselves to the practice of greater piety and humanity than others. These mysteries were called the *principles*

of life, which speaks them to be a regeneration. See Grotius on *used* John iii. 5. Tertullian saith, "The Gentiles are tinged at certain sacred times, for a regeneration and the impunity of their perjuries." Among the Greeks the long absent, or *tes/* supposed dead, for whom funeral rites had been performed, upon their return or revival, were looked upon as born again.

Among politicians, the new creation of the constitution of a state, and declaration of its independence is a regeneration.

Then a nation is born at once. Isa. lxvi. &c.

n/ Physicians call the restoration of lost flesh by a *new* growth, a regeneration.

Philosophers call the reducing things to their first estate, a regeneration.

The stoics and Platonics held to such a regeneration of the world. And Christ speaks of following him in the regeneration, in the new state of things, Matt. xix. 28.

Lawyers speak of a regeneration of great note : which is when a bond slave is fully manumitted, and made a citizen, as though he was free born. This is a regeneration of state, and so is adoption into a family.

Cicero terms a restoration to his country and honors, a regenerating of him.

"If a man is delivered from the danger of death, let him look upon himself as born again." Firmicus. "I seem to be born again, to have new life," (saith Hegio in Plautus,) when he heard his captive son was come home.

The resurrection of the body being a reviviscence is a regeneration. Heb. i. 5. comp. I. Pet. ii. 3. Ps. ii. 7.

The redemption of the body, and the deliverance of the creature subject to vanity, from the bondage of corruption, is its *adoption*, which is a regeneration of state. Rom. viii. 19, 20, &c. They are begotten and born into a life of glory, and are sons of God being sons of the resurrection.

As to christian regeneration of *state*, it is to be observed that the first entrance into a new mode of existence in a new region is a *birth*, and the person who thus enters, is born into it, and if any rite or thing is used to effect this birth, He may be said to be born of *that*. Thus by the application of *water* agreeable to the christian institution, to adults or infants, they change their state, and begin a new being in a new world. They pass out of Satan's into Christ's kingdom, become his subjects, the adoptive sons and daughters of God, and are no more aliens, strangers, or foreigners, but fellow citizens of the saints, and of the household of God. They are in that region where the Holy Spirit usually acts, enjoy the nurture and admonition of the Lord, and the patronage of angels of no mean dignity, *who always behold the face of their father in heaven*. Matt. xviii. 10. Esth. i. 4. The washing of regeneration compriseth the *remission of sins* : Acts xxii. 16. therefore the state of remission of sins, adoption, and divine citizenship, may be called *regeneration of state*, as *restitutio natalium*, or the manumitting a slave with plenary ingenuity, is by the imperial lawyers called regeneration. As the state of things under Christ is called *the regeneration* : Matt. xix. 28. so that state of rights and relations conferred on christians, upon their admission into the kingdom of God, must be considered as part of their regeneration.

"God hath taken us into his kingdom by the adoption of sacred regeneration." St. Ambrose. This kingdom is constituted by regeneration of *state*, for therein consisteth the manumitting slaves, the endenizing citizens, naturalizing aliens, and adopting sons. "By the adoption of regeneration we are born of God." St. Augustine. The grace of adoption is conferred in our second nativity, which is part of regeneration, and is our ennoblement of state and condition, a passing from the legal state under servitude, bondage and condemnation, into the

state of grace, liberty, and salvation, from the state of death, to that of life. This is *visibly* and *significatively* effected by the birth of water, and *really* by the birth of the Spirit accompanying it. The water in baptism is the antitype, to the water in Noah's flood, *that* was salvific to him and family, *this* is to believers and their households. I. Pet. iii. 2. They are *the saved ones*. And this birth of water is ordinarily as necessary in its place, as the birth of the Spirit, and the previous existence of the latter, doth not render the former needless.

Regeneration of nature is no more *figurative* than the first generation and birth is.

It is the communication and addition of the divine nature and life, to the *creature* to whom the gospel is commanded to be preached. The product of a birth of the spirit, is *spirit*, a vital substance, and not a rational soul. The account given of the generation and nativity of Jesus the Son of God, will explain our regeneration of nature ; for he was born of the same spirit we are *reborn*. He the *first born*, we the *many brethren* ; he the natural, creature-transcendant Son of God, we the adopted creature Sons of God. As his intellect or spirit was not then originated, but a divine vital substance united to it, subject to a progress and growth towards perfection : so neither is our spirit originated by our natural generation or birth, but comes from God, and is made partaker of flesh and blood, to which a divine vital nature is added in our regeneration, subject to a natural progress and growth, until we arrive to a *perfect man unto the measure of the stature of the fullness of Christ*. Eph. iv. 13. Regeneration of nature therefore essentially consists in the communication, and participation of the divine vital nature which is life eternal in holiness and love, and is called *incorruptible seed*, I. Pet. i. 23. and is compared to a grain of mustard seed, for its mighty growth, hence the born of God have *his seed remaining in them*. I. John iii. 9. This princi-

ple of life and divine animation is what the *heart* is to the natural man, and is called a *new heart*, a *new creature*, and *new man*. All the moral changes in the world without life, do not amount to regeneration of nature. The dead in trespasses and sins, the alienated from the life of God, are made *alive*, and *live* unto God. Christ came that we might have life, he is the life, God hath given us eternal life in him, and he is our life, hid with Christ in God. Christ is made a quickening spirit, as the first man was made a living soul to communicate life to the children, God hath given him, of which he is the everlasting Father. Speaking of the spirit (he saith) "he shall receive of mine, and shew it unto you."

Of his fulness we receive by the spirit and grace for grace. By his spirit the mortal bodies of saints are quickened. The Spirit born of Spirit is light, love, and holiness, a vital instinct and constitution; the vital substance of Saints, as Saints, a comprehension of properties, having sympathies, and antipathies, a principle of free motion, like the circulation of the blood, or a living stream from a living fountain. I. John i. 5. I. iv. 8. II. Pet. i. 4. Heb. xii. 10.

"Out of his belly shall flow rivers of living water." John vii. 38. As ants are taught to do after their kind; so the regenerate are taught of God, to love God, and to hate evil, with an antipathy like that of a lamb to a wolf, and cannot sin, his seed remaining in them, because they are born of God. I. John iii. 9. They are also instinctively *taught of God to love one another*. I. Thes. iv. 9. The spirit born of spirit lusteth against the flesh, and prevents their doing what the flesh would have them to do. Gal. v. 17. It is for want of this spirit, the law of the mind in the unregenerate is too weak to hinder their being captivated to the law of sin in their members. Rom. vii. 23. Flesh and spirit will no more mix than oil and water. Flesh is a vital nature spontaneously parturient

of sin, therefore called *sinful* and they who are under its reign, and governed by the mind of the flesh, are carried on in the ways of sin, by a live impetus, *for the spirit of whoredom is in them.* Hosea. v. 4. In a similar manner the divine nature is a vital principle in the regenerate, setting them in motion towards God and holiness, inclining them to holy duties with a willing propension, which they perform with a willing and ready mind, as not being grievous, for the spirit of God is and abideth in them. Their faith and love are holy, the product of a new heart. In proportion to their regeneration, holiness is their life and pulse, their very constitution as saints, and by degrees it works out the remainder of corruption, as *nature*, according to Hipocrates, *is a cure for all diseases.* The divine nature is the foundation of all holy acts, *which are wrought in God.* John iii. 21. It is superior to, and distinct from common human nature, and opposed to evil nature. To walk as men is to be carnal. I. Cor. iii. 3. *To show ourselves men*, is a laudable attainment, but regeneration makes us more than men, by the addition of the divine, to the human nature. It was the divine nature which is love, moved God to give his only begotten Son, and Jesus who is love of love, voluntarily to come from heaven to earth to help us, by undergoing agonies for our ease, enduring stripes for our healing, and suffering ignominy and death for our honor and life. The divine nature is light without darkness, pure luminous vitality, abhorrent from all evil, all joyous, beauteous and lovely. "Thou art fair my love, altogether lovely, there is no spot in thee." It is endued with a celestial kind of *beauty through the comeliness of God*, put upon the partakers of it. Ezek. xvi. 14. And as the holy offspring of the king of saints, the regenerate are endued with the holiness of dignity as well as of purity. Their sanctity is their divine nobility, excellency and honour, the righteous is more excellent than his neighbour.

The regenerate are also Zion's children, born of her, who travails in birth to bring them forth, and Jerusalem above, is their mother. Lament. iv. 2. Isai. lxvi. 8. Ps. lxxxvii. 5. The forming a child of grace, is like forming a child in the womb, and godly Ministers travel in birth till it is effected. Gal. iv. 19. Though God begets us, and we are born of the spirit, yet the word, ministers, and human exertions, concur herein.

We only observe that all christian graces, duties, benefits, engagements and privileges, are consequences and effects of regeneration. And that renovation in the spirit of the mind, illumination, conversion, putting off the old man, and putting on the new man, in the new Covenant, come under the same denomination. The necessity of divine regeneration arises from the constitution of God, the nature of the kingdom entered, and the utter impossibility of any's being happy without it.

This should make every one to agonize to enter the kingdom of God by being born again, for without are the unclean, unholy and vile. Rev. xxii. 15.

CHAP. XII.

OF A TESTAMENT, COVENANT, AND LAW.

Of a Testament, Covenant, and Law : of the old : of the new : compared : the new the better Testament : Christ the Mediator of the new : his mediation : all his offices mediatorial.

CHRISTIANITY considered as the kingdom of God, of Christ, and of Heaven, must have a constitution according to which it is settled, and governed, and a charter of rights declaring the dues of sovereign and subjects. A regular kingdom cannot exist without such a constitution, and there is always an implicit league or covenant between the sovereign and subjects. What the constitution and law of this kingdom is,

none can be ignorant who consider the kingdom itself is not *original but new*, that it is entered by a *new birth*, and we shall prove hereafter is also founded by a *new creation*. The very title affixed to the book which contains the christian religion, *E Kaine Diatheke*, translated the *New Testament*, imports it to be a *new settlement* of things. The old testament and new, the old law and the new, are not the same under different *editions*, any more than the old man and the new, are the same. Though we read of commandments both *old and new* : yet the *new* when materially the same with the old, are at the same time distinct from them, as enjoined by a new authority, as laws of a new kingdom, and containing either an addition of duty, or causes, measures, and motives of duty, to angels and men. The writer to the Hebrews saith, “ For this cause he (Christ) is the Mediator of the new testament, that by means of death, for the redemption of the transgressions, that were under the first testament, they which are called might receive the promise of eternal inheritance.” Heb. ix. 15. Here is a first and a new testament, the former is in other places called the old, and the latter the better testament established upon better promises. Therefore they cannot be one and the same under different editions as some speak. The first had no promise of eternal inheritance.

The religions of Jews and Christians, and the books that contain them, go under the name of Testaments.

It will be necessary to inquire into the nature of a Testament according to the force of the original word E Diatheke : to describe the first or old : to consider the nature of the second or new : point out their differences upon comparison, whence the new will appear to be the better : shew Christ to be the Mediator of the new, describe his mediation in his several offices. The illustration of these particulars will give us an idea of the present constitution, and administration of the kingdom of heaven before described.

1. The nature of a testament according to the force of the original words *E Diatheke*, is to be inquired into.

This word is translated *covenant*, as well as testament, and it partakes of the nature of both a testament and a covenant, and also of a *law*.

The primary signification of *Diatheke*, is that of a politic disposition or settlement of things. The Hebrew word answering to it, signifies to *make, ordain, and establish*. Now both the Jewish and Christian religions are constitutions, or settlements of things which God hath created, and established; and such settlements as have the name and nature of testaments, covenants, and laws, and therefore the word is used for all these sorts of constitutions.

It sometimes signifies a *testament* properly, and cannot be otherwise understood. "Where a testament is there must also of necessity be the death of the testator, for a testament is of force after men are dead, otherwise it is of no strength at all while the testator liveth." Heb. ix. 16.

But in some other places it must be translated *covenant*; covenants were made by blood, and had mediators, not so proper to testaments.

And both the Jewish and Christian religions are in their general nature *laws*, for any disposition of things of authoritative obligation, and especially if it be a constitution declaring *rights* and settling *dues*, must necessarily be a *law*. There is propriety in calling them by these several names because of the affinity between a testament, covenant, and law, and also because both the Jewish and Christian religions, partake of the nature of these constitutions. As to a testament it is a maxim among civilians that, *voluntas Testatoris, pro lege habetur*: the will of the testator should be accounted law. And is law to the legatees, and from hence *legare* to bequeath, and *legacy* are derived,

A mutual covenant is ever allowed to be *law* to the contracting parties, and the terms of it are laws. The public law of a commonwealth is by Demosthenes called, "A certain agreement or compact of the people." In a law the nature of a covenant is involved, because it implicitly promiseth indemnity or reward. Laws and public covenants both have a sanction (a sanguine) as covenants were made by the blood of sacrifices, and the penal part of laws, consecrate the blood of the transgressor to them. Testaments and covenants agree in having an establishment by death, and blood; the death of the testator, and the death and blood of the sacrifice at making covenants. But what is most noticeable in each is, that they create rights and dues, claims and titles according to law, which accrue to a legatory by a testament, to a covenantee by a covenant, and by the constitutional law of every polity, the rights and dues of rulers and subjects are settled, and declared.

1. Of a Testament.

A testament constitutes heirs, and in the strict law sense none is *heir to the living*, or at least can come into possession while the testator liveth. By *inheritance* the *patrimony* is to be understood, or the estate of the rights of a person deceased, with the right of succeeding thereunto. But in this strict sense neither Christ nor Christians can be heirs of God, or have right to any divine inheritance, because God cannot die. If a testament is only the will of the dead, and is of no force while the testator liveth, there can be no such testament of God, for "the great Jehovah cannot die." In this strict sense neither the old, nor new, are God's testaments. But in a holy popular sense, the first covenant was a testament. "For if one will be a great benefactor to others, and so make and publish an irrevocable settlement of his estate, giving the right of heirs, and bestowing the right of inheritance, thus devising his goods, to be received after a certain time, though he die not,

he maketh his will or testament." This act and deed is his settlement so as to be his testament. If legacies are not of the essence of a testament, yet the giving the right of heirs, and bestowing the right of inheritance, are so far essential, that some civilians, have defined a testament to be *institutio hæredis*, the making of an heir. When God made Abraham an heir, by a disposal of his estate to him, and his seed, and when he made it irrevocable, certain beasts and birds being slain and divided in the midst, and the pieces laid one against another, and a burning lamp passed between them, by this solemn act and deed, he made and confirmed his Abrahamic testament. Gen. xv. To this testament, complicated with the Mosaic, the Apostle refers when he saith, "Neither was the first testament dedicated without blood." Heb. ix. 18. As in a strict proper testament there must be the death of the testator, so this had the nature of a testament so far, as not to be dedicated without something of death and blood. Testaments and covenants so far agree in this, even their being made and established by death and blood. The gospel testament and covenant was confirmed by death and blood, but God the testator did not die. A testament is a noble deed of settlement because it instituteth heirs : the christian testament is of this nature, "That they which are called might receive the promise of eternal inheritance." Both testaments agree in another respect as being witnessed to by testable persons. Human testaments are first *nuncupative*, and are valid even then, if sufficiently attested. Both these testaments were of this kind for some time, but are now registered by divine scribes.

Christ as first born, and the appointed principal heir, is executor of the new testament, and distributes to *his joint heirs*, the legacies bequeathed : and all their claims to spiritual and heavenly blessings are by virtue of, and according to the new testament, in Christ's blood.

2. Diatheke sometimes signifies a covenant, and both the Jewish and Christian religions agree in being covenants.

A mere promisory settlement of things is sometimes in scripture called a covenant, but it is only a covenant of one party, is not mutual, but is absolute without conditions or a mediator. Such was the covenant of day and night, of not drowning the world, made not only with Noah but with every beast of the field : and such was the *promise* of God to Abraham concerning his seed, and to Phineas about the priesthood. In making these God took upon himself a binding engagement to others, but no *confederating act or explicit consent* on their part was required, they were neither mutual, nor with seals. A statute or constitution is called a covenant, where a settlement of things is made by promise : and a *covenant of salt*, as salt was used to make covenants firm. Numb. xviii. 19.

There are but two proper mutual covenants mentioned in the Bible, as ever subsisting between God and mankind, in this world, the old and new, first, and second, Abrahamic-Mosaic, and the christian.

Divines indeed have written much concerning a supposed "covenant of life made with Adam not only for himself, but for his posterity, upon condition of perfect obedience, forbidding him to eat of the tree of the knowledge of good and evil upon pain of death." But when we look into the Bible we find no such covenant in name or nature, nothing that amounts to a positive promisory settlement. If the Adamic constitution was an institution and covenant of eternal life, there would be one covenant before the first, for the Abrahamic as complicated with the Mosaic is certainly the first covenant. We read only of a positive prohibition with a penalty, and a tacit promise that he should not die penally while he did not sin. Of Adam's federal headship we read nothing, but of his natural headship we do. I. Cor. xv. 45, 46. That a natural man

without the spirit, for a *natural man*, *Psychikos Anthropolos*, hath not the Spirit, Jude. 19. should be a spiritual federal head and representative of his natural descendants, is of all absurdities the most absurd, yet it is reputed orthodox.

But the Abrahamic as complicated with the Mosaic, and the Christian, are proper mutual covenants: being agreements between two persons or parties, wherein each become engaged to the other for the performance of certain specified articles. God's covenant, as an institution of religion, contains precepts, promises, and penalties. The first covenant settled the benefit part of it upon the Israelites, upon their doing the duty part of it, with a penalty annexed in case of failure. The benefit is contained in its promises, the penalty is contained in its threatenings. The Christian covenant is like to it in these respects, with a *specific* difference as to its *nature*. The christian preachers like Moses, tender the covenant to men with its benefits, and manage a treaty with them to bring them into the bonds of it. None were Jews, and none are Christians while wholly out of covenant. In the covenant God taketh upon himself a binding engagement to be unto the covenantee *a God*: and he requires them to take on themselves a binding engagement to be unto Him *a people*. Thus Prince and people confederate. "I swore unto thee, and entered into covenant with thee, and thou becamest mine." Ezek. xvi. 8. "They also swore unto him and *avouched* the Lord to be their God." Deut. xxvi. 17, 18.

3. The word *Diatheke*, as applied to the Jewish and Christian religions, involves in it the general notion of *law*, and they are both laws.

The law came by Moses. And although the New Testament is distinguished from and opposed to that, yet it is as truly *law*, *a christian kind of law*: a law which all the world to whom it is promulged are bound to receive and obey. It is a law to

the faith, and practice of all christians. The prophets speak of it as law. "Out of Zion shall go forth the law: a law shall proceed from me: the Isles shall wait for his law." Isa. ii. 3. li. 4. xlii. 4. The voice from heaven said, "This is my beloved Son, *hear ye him.*" His lessons are virtually laws; his instructions are his edicts; his teachings are his commands; *verily, verily, I say unto you*, expresseth his authority, as the prophets expressed God's with a *thus saith the Lord*. The prophets speak of Christ to come as a Lord and lawgiver, with the power and authority of legislation. Isa. xxxiii. 22. The all power given Christ in heaven and on earth, includes the power of legislation, and giving out commands which all his subjects are bound to obey. Religion is matter of law, and obligation, such is the christian religion. Every man's duty is matter of law to him. If christians were not under law to Christ, they could not be sinners, for sin is a transgression of law, as being a violation of duty and obligation. Considering Christianity as the kingdom of God, it must have a public law, settling the polity, declaring the rights and dues of rulers and subjects. And that the gospel law is not the holy moral law properly such, though it adopts that as a rule of life in the matter of it, but a new remediable law, appears evident in that repentance and faith are not of the moral law. And such precepts of the old commandments as the gospel enjoins, come under a new consideration, are enacted by a new authority, obeyed by new men, from new motives, with other measures, and for another end and purpose. The old law requires us to love our neighbor *as ourselves*; the new to love one another *as Christ hath loved us*. *Repent and believe, believe and be baptized. Observe all things whatsoever I have commanded you*, are certainly new commands.

These names of Testaments, Covenants, and Laws, import them to be honorary and noble settlements. By them as

testaments men are heirs of God. A covenant of the people, is the *charter* of their liberty, the *instrument* of their freedom. Isa. xlii. 6, 7. and xlix. 8, 9. Christianity is the *law* of liberty as it makes us free : and the charter of our immunities, rights and privileges.

Considering these testaments or covenants as institutions of religion, the *covenant* must be laid as the *foundation*. It is so on God's part, and must be so on ours. God is *our* God as being in covenant, and we are *his*.

"The foundation of God standeth sure," &c. II. Tim. ii. 19. The word rendered foundation some translate a *covenant*, or *contract*, whereby two parties mutually oblige themselves to each other. Seals were affixed to covenants, and sometimes there was an inscription on each side agreeable to the conditions of the contract. Here is a seal to a covenant with this inscription on God's part, "The Lord knoweth," &c. and on man's part, "Let every one that," &c. There is a relation to a foundation which standeth sure, and to a contract sealed, the former is the *verbal*, the latter is the *real* meaning. *Themelios*, signifies foundation : but if it be asked what *that* is to which the notion of foundation belongs, the answer is God's *covenant*. Read it thus, The foundation of God, which is his covenant, standeth sure, having a seal to it as a *covenant*, and an inscription on the seal as a *foundation*.

That which is the foundation of God standeth sure, the covenant of God is that which is his foundation, with a seal and inscription on God's part and man's part. That covenant of God which was Mosaical, was the foundation of all claims to Judaical privileges : and the new covenant is the foundation of all claims to christian privileges, and blessings. God doth not administer the affairs of religion *arbitrarily*, or by *absolute sovereignty*, but agreeably to the tenor of his own covenant. He is immensely gracious and condescending in making this covenant.

admitting men into it, and assisting men to fulfil its terms : but he hath no saving mercy to men's souls only according to the tenor of the new and everlasting covenant. " If children, then heirs : " but if not children, then no heirs to an eternal inheritance. Aliens from the commonwealth of Israel had no inheritance in the earthly Canaan : and the non allied to God and Christ in the covenant of grace, can expect no inheritance in heaven. The contrary supposition would overturn the foundation of God in both testaments. But God's covenant is a foundation surely founded, and faith and hope grounded on it are sure : but all expectations without his covenant will fail. Such as were not *native* Jews, became Jews *factive*, and both by the terms of the covenant. We become christians and heirs of eternal life, by becoming parties in the new covenant. The leading duty in Judaism and Christianity is contained in the prophets. Isa. xliv. 5. We must avouch God to be our God, Christ to be our Savior, the Holy Ghost to be our Renewer and Sanctifier, and then observe all things commanded. Become subjects in state, and then act as the law of the state requires. And if any, in any nation, are fearers of God and workers of righteousness, they shall be accepted of God according to the tenor of that covenant, and through the universal redemption of Christ, which they have not had any explicit knowledge of, because it hath not been revealed to them.

II. Of the first or old testament, covenant, or law.

By this we understand the Abrahamic covenant of circumcision, separate from the promise, as complicated with the Mosaic or Sinai covenant ; which had a worldly sanctuary, and is a law of works, and of carnal commandments. Heb. ix. 1.

We mean by it no supposed covenant with Adam, no different edition, or legal dispensation of the covenant of grace, of which some absurdly speak. The covenant of grace did

not exist until the death of Christ, only in prophecy, in promise, in type and figure, as there was then no Christ only in the divine foreordination, nor until the baptism of Jesus by John, when he was made Christ, by the descent of the Holy Ghost upon him. The gospel is the new testament in Christ's blood, which had no establishment until his blood was shed, though as he was the Lamb slain from the foundation of the world in the typical sacrifices of him, God treated believers in the promise, according to the tenor of it. The Abrahamic promisory constitution is to be distinguished from the covenant of Abraham, which was the Judaical covenant initially introduced. But the promisory constitution was no mutual covenant : Abraham became an heir not by the law, or first covenant, but by promise.

Holy men were believers in a Christ to come in the times of Judaism, and were Christians thereby without the name, and initial Judaism was as old as the sacrifices of Cain and Abel, who were Jews without the name. All spiritual blessings were derived to them through faith in the absolute promise of God, which was before any covenant of circumcision was made. It is therefore evident that no spiritual blessing could be derived by the covenant of circumcision, which was after the blessings were possessed by promise. Believers kept all the laws of God as being in a state of grace by their belief of the promise, and they Judaized in their rights and observances. They were God's believers, and Christ's prophetic believers, and obtained righteousness by faith, as Abraham did, and all christians do, being uncircumcised. Rom. iv. 10. For want of distinguishing between the *promise* of Abraham, and the *covenant* of Abraham, things that differ have been confounded. The first or old testament and covenant as completely established is certainly the Mosaic Sinai covenant : now if the covenant of Abraham was the gospel covenant, the new and second

covenant must be four hundred and thirty years before the first or old covenant. Gal. iii. 17. But certainly the Abrahamic covenant complicated with the Mosaic, and as distinguished from the *promise*, was the first old, faulty covenant, that was ready to vanish away. Heb. viii. 7. Certainly the first covenant, considered as either Abrahamic or Mosaic, was made by the blood of beasts and birds, and contained no promise of eternal inheritance, and therefore could not be the new or gospel covenant under any edition or dispensation, but totally distinct from it, and of another nature, ratified by the blood of Christ. Great stress is laid upon circumcision's being the *seal of the righteousness of faith*. But the faith of which it is the seal Abraham had while uncircumcised, so that a carnal ordinance confirmed an antecedent spiritual promise, and was also a *token* of a covenant of future temporal blessings to Abraham's natural seed.

Therefore the first Abrahamic and Mosaic covenant was abstracted from its types and figures, only a *civil moral*, or *civil religious institution*, but not *spiritual religious*, which by way of testament, covenant, and law, made a settlement of the secular, worldly and national concerns, of Abraham and the old or literal Israel. This is its proper idea, and specific nature, as a covenant. It enjoined a *this world religion*, having a worldly sanctuary, and temporal promises, for the reward of obedience was life, but death without mercy for its penalty in case of disobedience. It was added to the promise because of *transgressions*, that is the prevalence of transgressions in men who had not faith, for it was made for the lawless, and not the righteous, just as the civil moral constitution of other states, even where the gospel is professed, is added to restrain the licentiousness and disobedience of non believers. I. Tim. i. 9. If all men had been believers in the promise : and if all lived and obeyed the gospel, the law would be unnecessary.

1. The first and second covenants differ as law and grace, temporal and earthly promises differ from spiritual and heavenly, and upon this account the latter is the better : Heb. viii. 6. and they are so opposite to each other, that to expect any spiritual benefit from the former, destroys the latter, Gal. ii. 21. v. 4. as their different administration shews. II. Cor. iii. 6, 7, 8, 9. No freedom from the servitude of sin, no regeneration, no justification in the sight of God, no, cleansing as pertaining to the conscience, accrued to any by the first covenant. They might be good Judaical citizens by a civil, religious observance of that covenant, as Paul and the young man were, but could be no spiritual holy men, because they received not the spirit by the law, but by the hearing of faith. That all their promises were temporal is most evident from a variety of scriptures. Levit. xxvi. 3. Deut. xxviii. Exod. xxiii. 3. &c.

The land of Canaan was the great inheritance promised, and excision from it the great penalty threatened : God's being a God to them according to the tenor of that covenant, is to be understood in a temporal and national sense. The Jews believed in a life and Messiah to come, but did not derive this from the law covenant, but from prior revelations. The righteousness of the law is our *own*, originating from a birth of the will of man, it exalts a nation when prevalent among rulers, and ruled, but can answer no spiritual purposes. Repentance according to the tenor of it only averted temporal judgment, as in Ahab, and the Ninevites, and procured like blessings when obeyed, and justified from something, but not as to spiritual matters. Acts xiii. 39. Even the moral law as a law of that covenant was of civil religious interpretation, as it is now in all civil states where it is adopted, and comes under human cognizance and jurisdiction. Overt acts only are rewardable or punishable by it : temporal life and death, are its highest reward and punishment.

2. The first testament involved in it a *prophetical* and *typical* institution to christianity.

The epistle to the Hebrews fully shews how almost every thing in Judaism, shadowed forth something in Christianity. The way of prophecy in old times was not only by words but by types and figures. The type and antitype cannot be of the same specific nature : figures and shadows of things to come are not the things themselves, nor yet the substance. Natural and earthly things may be types of spiritual and heavenly things, but these latter can be no types of the former. To prevent all misconceptions concerning the Adamical, Patriarchal, and Judaical economies, let it be particularly observed, First, that the Adamical institution was expressly no institution to eternal life, but only a temporary dispensation for the trial of man, according to whole conduct the course of nature was to be established in this world. Secondly, that Adam and the Patriarchs were believers in Christ to come, and became entitled to spiritual and eternal benefits only thereby.

Thirdly, the law of nature, and the moral law as then revealed and known, was their rule of life, as being in a state of grace by a belief of the promise.

Fourthly, they had certain rites, ceremonies, and observances of a typical nature, enjoined upon them, to lead them to Christ, and which were to last until the gospel covenant was made. These types were various and numerous, historical, real, and personal. The whole history of the Jews, their bondage in Egypt under Pharaoh, their deliverance, their travels in the wilderness, passing Jordan, settlement in Canaan, &c. were typical of spiritual, christian, and heavenly matters. Moses, Joshua, the High Priest, their judges, deliverers, kings, were personal types of Christ. The brazen serpent, manna, rock, &c. were real types of him. Some types were characteristical, and descriptive types of him, the most noted was the paschal Lamb. If

that Lamb had *been rational and prophetic*, he would have spoken thus in the person of his character, and *some part* would apply to himself, and *some to Christ*. "I am a perfect unblemished Lamb, set apart on the *tenth day* of the month Nisan, put to a bloody death on the *fourteenth* : I am sacrificed, my flesh is roasted, my blood is sprinkled : I am the Lord's *pass-over*, they pierce my hands, but not a bone of me is broken, they who see me laugh me to scorn," &c.

This is true of the Divine Lamb, and was proper to the Paschal Lamb, applying some of it to the typical and some to the antitypical Paschal Lamb who was sacrificed for us. Their ceremonial types were, symbols, patterns, or shadows, of heaven and heavenly things. Some were historically commemorative, as their sabbaths and feasts : others significative of moral purity, as incense, salt, the discarding leaven, circumcision, their ablutions, abstinences, and such more. Their sacrifices were either typical of Christ's, or of the spiritual sacrifices of christians ; and especially did the blood of their covenant, typify the blood of Christ in the new testament.

3. The first testament or covenant involved in it, the holy spiritual moral law, as a covenant *once* subsisting between God and rationals, with respect to their spiritual and eternal interests.

The first covenant literally and primarily respected their bodily interests *expressly*, and their *soul* interests *covertly*. The moral law never was an effectual institution to eternal life, or any covenant between God and men, in *this world*, for any such purpose. But it had been a covenant of life, ordained to continue life to unapsed rationals, in God's original kingdom, and having been violated by some angels, and by all human rationals, it could not give life to transgressors. Yet it is held forth to men to teach them their condition under and by it, and what they deserve if the law had its course. However true it may be that the doer of the law shall be justified, and that un-

finning obedience renders the reward of debt : it is equally true ~~that it~~ curseth every one that doth not obey it in all things. And this is the legal condition of all mankind. But God is not imputing to the world their trespasses according to law, and offers them a covenant to lay hold of, which contains a law that can give life. And if they reject this offer they will be condemned to a forer punishment for their unbelief, than death without mercy by the law of Moses, even the second death.

The law is good if used lawfully, to convince of sin, guilt and condemnation, and of the need of Christ to end it for righteousness. But God doth not require obedience to the law as the condition of life, but faith in Christ. Rom. x. 9. Dr. Watts saith, "That when St. Paul designed to represent the original covenant, and the conditions of it, *do and live, cursed is every one*, &c. he doth it by quotations out of the old testament, because the language of the Jewish covenant, is the language also of the original covenant, and God governed them much in that way with regard to their temporal rewards and punishments." On the other hand he saith, "When St. Paul speaks of spiritual matters, or of the covenant of grace, as it then existed, which was only in prophecy, type and figure, he cites the Jewish scriptures, because they direct to eternal life by testifying of Christ." Thus the righteousness of faith was witnessed to by the law and the prophets. The first covenant was faulty, else there would have been no room for the second, as being weak through the flesh.

III. Of the new testament, covenant and law.

This is essentially and specifically different from the old, not only in its mode of administration, but in the very *matter* of it. A legal dispensation of the covenant of grace, is contrary to the scripture notion of law and grace. If the old testament was the first edition of the new, as some speak, it was an edition

of a testament not made. These two testaments are as distinct as oil and water, and will never mix, but will separate themselves however shook together.

The character of *newness* which is essential to christianity, was a great objection against it, at its rise, and a principal cause of its ill reception and treatment in the world. Several Roman Emperors in their edicts against it, and its professors, give it as a reason, that it was a *new superstition*, and they had forsaken the *ancient* religion. The pagans brought Paul to Areopagus to know what, the *new doctrine*, whereof he spake, was: Acts. xvii. 19. They reproached christianity with being a *new religion*, but of yesterday compared with their *ancient* religions. People in general have a great and often an extravagant veneration for *antiquity*, they glory in it, and are governed by it. Bellarmine brings this as one proof, that the Romish is the true church: but in this they must yield to the pagans, the Pantheon is older than Peter's; and the gods of the nations are as fit objects of worship, as their all *saints* are.

When Luther began the reformation, a great clamor was raised against the *newness* of his doctrine, and the fewness of its abettors. In some cases the scriptures speak favorably of antiquity: ancient and honourable are joined together: nations have contended for it, customs acquire authority by it, and obtain the force of laws. What hath stood the shock of ages, seems to be allied to the *ancient of days*. But in some respects oldness is a disparagement. Old testament; old man; old serpent; old things, oldness of the letter, old wives fables, &c. are spoken against. The new creation; new testament, new man, new wine, new song; &c. are represented as most excellent. Man's attachment to old creeds, catechisms, and confessions, and aversion to what is new have tended to suppress the habit of thinking, and the following precedents in divinity, hath lengthened, and strengthened the chain of error.

The heathen were so tenacious of their ancient rites, that it was death by the Grecian and Roman laws to introduce a new religion, or to deny that which they had received by tradition from their fathers. And even in this enlightened age, the denial of old errors, and advancing new scripture truths exposes him that dares it, to be hard thought, and evil spoken of, and it is regretted they can proceed no farther. Christians who are men of the new testament, covenant, and law, ought not to be afraid of new truths deduced from scripture by an impartial search after truth with unfettered minds. But to gratify such as are fond of antiquity.

1 Christianity shall be proved to be the *oldest* saving religion this world ever saw, that it is as old as the creation in a better sense than Tinal's book, with this title asserts, nay older than the world itself. The Athenians called the thirtieth day of their month, when the moon was both old and new, *old and new*. Now although the christian religion was not formed into a testament covenant and law, until the blood of Christ was shed: Yet it was of *primary design* with God in the creation of this world, and in the *foreordination* of Christ, and our election in him, it was even before the foundation of the world. I. Pet. i. 20. Eph. i. 4. Titus i. 2. II. Tim. i. 9. What is foreordained or promised to come, may be certain, but its existence is only in the mind of the foreordainer or promisor, or of those who believe therein. And when what was foreordained or promised hath come, that thing or person may be said to be before all things and persons which came into being *after* such foreordination or promise, or in order to their accomplishment. What is foreordained hath not, but must come to pass in its time: and what is foreordained consequentially, and subordinately to the first foreordination, and in order to its fulfilment, even though it exist prior in the order of time to the actual being of what was first foreordained, yet is after it in

the divine constitution and succession of things. And in this sense *Christ is before all things*. Colos. i. 17. He had no *personal* existence as Jesus the Son of God until his generation and nativity at Bethlehem, nor *official* being as Christ until his unction with the Holy Ghost at his baptism by John, for then Jesus was made Christ, and not Christ made Jesus. He could not therefore be before all things in actual being as *et* time, as Jesus or Christ, unless the *all things* are to be understood of the new-created *all things* by him. Its being in the present tense, and predicated of Jesus after he was made Christ as officers are made, shews that he is the first and before all things, in the divine design, succession and order of things. Christ and his religion was first in the divine predestination, and is first in the succession and order of things. *They* are for him and not he for *them*. If Christ had not been chosen first, we could not have been chosen in him. And after the creation of this system and of man, there hath been no other way to obtain eternal life but as the gift of God through Jesus Christ our Lord, as to come, or as come. Abstinence from the tree of the knowledge of good and evil, prevented a penal subjection to natural death, but the tree of life a type of Christ was to give him life. Adam might be let farther into the plan of redemption than we have any account of. In the institution of sacrifices he might be told their reference to Christ. And they be considered, by such as offered them in faith as Abel did, but which they could not do without a divine institution, as prefigurations of the Lamb slain from the foundation of the world. The predictive curse pronounced upon the serpent, "That the seed of the woman should bruise his head," might be in man's hearing; and be his support while hearing his own sentence, according to the true import of the original threatening. Thou shalt die, i. e. naturally and penally, for dust thou art and unto dust shalt thou return. That the

curse should be the first blessing through Christ is a mistake of some.

This world never would have been made, nor man created of the earth earthy, nor natural and corruptible as flesh and blood are, and were, if God had not purposed their salvation by Christ. Eph. iii. 11. The offspring and children of God the Father of Spirits, are here made partakers of flesh and blood, and rank with beasts, being subject to this vanity, not willingly, but by him, (God) who subjected them in hope of deliverance, from the bondage of corruption, with full redemption and salvation by Christ. Heb. ii 14. Eccl. iii. 18, &c. Rom. viii. 20.

The antiquity of Christ and his religion is implied in these words of Christ to the Jews. "Your father Abraham, rejoiced to see my day he saw it, and was glad. Then said the Jews, thou art not yet fifty years old, and hast thou seen Abraham? Jesus said unto them, verily, verily, I say unto you, before Abraham was, I am." John viii. 56, 57, 58. These words have been strangely misunderstood by great and good men, as well as by these captious Jews. They have tried to prove from them the prior existence of Christ to Abraham, the very thing which is denied: nay that the expression *I am*, imports him to be the *I am* that *I am* which spake to Moses. Exod. iii. 13, 14. And Mr. Henry that he might be right hath two contradictory interpretations. Before Abraham was I am Jehovah. Before Abraham was I am the Mediator. The text in Exodus is totally foreign to this. There it signifies "I will be what I was, I will be in fact what I was in promise." I will be the true God constant to my promise made to your Fathers as it is explained, v. 15, "Thus shalt thou say unto the children of Israel, Jehovah the God of your fathers hath sent me unto you, this is my name for ever, and my memorial unto all generations." Again, "I appeared unto Abraham by the name of God Almighty, but by my name Jehovah was I not known to them."

Exod. vii. 3. They knew his name to be Jehovah, but they did not know him by the *reality* of what that name signifies, *a fulfiller of his promises*. The name Jehovah denotes the *verity* of his being as opposed to false gods, and the certainty of his fulfilling what he had promised. Here was propriety in the assumption of this name, and sending Moses under it, to declare his message.

But the words of Christ have no relation to any name or promise, but only predicate some thing of himself. Dr. Sherlock saith, "The words are a mere solecism, and according to analogy of language express nothing : no idea belongs to them : for a man cannot in his mind carry the present time back and make it antecedent to the time already past ; and therefore to say, before such a thing was, I am, is shuffling ideas together, which can have no place in the mind or understanding." And after all he will have this no meaning expression, I am, to signify eternity and permanency of duration.

Christ had said several things to these captious Jews, which appeared to them as riddles or untruths, by using words in one sense and they understanding them in another. "If a man keep my saying he shall never see death." For this they tell him he had a devil. So here, by "Before Abraham was I am," they understood him as saying he was before Abraham in time, that he had seen Abraham, and Abraham had seen him, but he saith nothing like this, or any thing that implies it, but rather the reverse. Abraham desired to see his day, he saw it, but it was future to Abraham : It is the gospel day, the time of his coming in flesh, as the seed in whom all nations were to be blessed. Abraham saw this day as to come, by faith, but he could not have seen it, if that day had not been before Abraham in the divine design, promise and succession of things. To take in the sense we must read it thus. "Before Abraham was born or made in his day, I am the Christ in my day. Our

translators have left this text without their usual addition. I am ; What ? In other places they supply the word *Christ* or *he*, John iv. 26. viii. 24, 28. xiii. 19. and if they had done it here, much learned labour to obscure a plain assertion might have been prevented. One of Mr. Henry's interpretations is true, but the other cannot be true where he applies it to the Jehovah of Moses. "Before Abraham was, I am the Mediator, he was appointed the Messiah long before Abraham, the Lamb slain from the foundation of the world." The learned Grotious faith, "Christ was before Abraham by divine constitutions and appointment." This needs the following addition, "In the order and succession of things, in the divine constitution, before Abraham was in his day, I am the Christ in my day." Christ as actually existing in his day, had an antientry to all old testament saints. If Christ had not been foreordained to come, and considered as come in his day, by that God who calleth things that are not, as though they were, there would have been no this world, no Adam, no Abraham or their economies of religion. The real existence of Christ in his day as Mediator and Maker of the new testament, is the antecedent and procuring cause of all the saving benefits, which Abraham and the ancient saints enjoyed, and what he was to be, and do in his day, is the only consideration for which they were granted. Supposing that in the divine mind which views all *futurities* as realities, it had been determined, that A B and C should never have been brought into being in this world, nor, being criminals, enjoyed liberty and life, in the *days of Moses*, but in consideration of what *David was to be and do in his day* : and this had been revealed to these criminals, and their belief of it was the condition of their liberation : David might say, Before these men were in their day, I am in my day ; because if it had not been for me, they would not have been : I, though *after them in time*, am before them in the succession of

things, and the cause of their being, and being what they are in their day.

Thus we are to understand what John saith, "He that cometh after me, is preferred before me, for he was before me." John iii. 16. He was before me, not *in time*, for this would contradict what he had said of his coming after him, but *in dignity* : *Protonotari*, he was first to me, or my chief in dignity, as he is preferred before me in esteem. Christ was after John in time, but before him in estimation, and dignity, as the Prince is before the harbinger that prepares his way.

Christ and the new testament therefore in the divine constitution of things and persons, are before this world and all things in it. If God had not predestinated him and his religion, before the world, there would have been no "this world," Mosaic creation, Adam, Abraham, no first covenant, nor John the Baptist to prepare his way. And in this way we are to understand our Savior. "Glorify me with thine own self, with the glory which I had with thee before the world was. And thou lovedst me before the foundation of the world." This was only in divine foreordination and decree, and in view of his doing his mediatorial work. It is mediatorial and not essential glory he prays for, it is this he now enjoys, and gives some of it to his disciples, as the Father gave it to him, but as to essential glory, if he had possessed any before the world was, as he did not, he doth not possess it now, and would not while the mediatorial lasted, and so his prayer is not answered, nor like to be, until he delivers up the mediatorial, which is the less honorable, and returns to the essential glory : So that according to the common interpretation, the exaltation of Christ is a real degradation to him. Thus scholastics by their reputed orthodoxy treat their Savior.

2. Yet the gospel testament covenant and law, as to *actual creation and establishment* is new,

Its preexistence was in purpose, prophecy, promise type, figure, and in the treatment of believers according to it. It was *real* in *futurity* before God, and in the benefits rebounding to believers by it. But as Jesus Christ had no personal actual being, or manifestation until the last times of the Jewish state : and we read of no prior acts of the preexistent soul of Christ, and if we did, such acts would not be the acts of the person of Jesus Christ, a person afterwards constituted, and who when constituted, was of yesterday as to actual being, though he is, and ever will be the same, to day and forever. Neither was there any new testament made but by means of his death and blood shed. Christianity distinguisheth things into old and new : and the old things are first in time, had an actual establishment prior to the new : and the existence of the new in the times of the being of the old was in *fieri*, and *futuro* : but to carry back the actual existence and establishment of Jesus Christ and his covenant to be the first in time, makes confusion worse confounded than a little.

Good Dr. Watt's with much learning and labour in his dissertation on the glory of Christ, hath so confused his person that no consistent idea can be formed of him. Sometimes he acts as a mere human soul, sometimes as a divine angel, and at other times, as a human angel : and anon he acts as an underived divine nature, and again as a distinct human nature, or else the human nature and divine nature are united, and agency ascribed to the two united properties. If this is not confusion confounded, what is ? What idea can be affixed to exaltation of the human nature ? Is it changed into the divine nature ? Or doth the communion or communication of properties the school men speak so much of, run one into another, and twist two non agents into one ? And from this indistinctness and indeterminateness concerning the person of Christ, hath arisen a confusion about the new testament, confounding it with the

covenant made with Abraham by the blood of beasts and birds when it is really the new testament in Christ's blood, and could not be made until his blood was shed. Christianity's being the new testament is not dishonourary to it.—For,

1. It imports it to be a settlement *newly* made, and published.

For as the appearance of Christ was not until the last days of the world preceding the world to come, made by him and put in subjection to him : So the new testament was made to put an end to the first. The old, though ready to perish and vanish away, continued until Christ blotted out the hand writing of ordinances that was against us, and contrary to us, and took it out of the way, nailing it to his cross. Colos. ii. 14. The ending of the several preceding economies by the death of Christ, is the dispensation of the fulness of times, when a new æra commenced, and a new settlement was made. Christ was the Alpha, the first, in the divine constitution of things, and he is the Omega, the last in the divine establishment. His covenant is not only new, but everlasting also, because it will not give way to any other. It is true that in condescension to Jewish prejudices, the old settlement was suffered to continue until Jerusalem and the temple were destroyed, and believers in Christ were tolerated in the use of some parts of it, not subversive of the gospel. Through fondness to their old school master to Christ, they continued under it when they might have been totally free. But when Jerusalem and the temple were no more, old things passed away, and all things became new by actual establishment.

2. The epithet of *new* denotes christianity to be a settlement of a *new* and different kind, nature, and quality from the old.

The very nature and essence of it is *new*, as well as the form and administration : the difference is specific in all things. St. Augustine saith, " Moses delivered a law in Mount Sinai, which is called the old testament, because it had earthly promi-

tes, and by Jesus Christ a new testament is come in which the kingdom of heaven is promised. This therefore is the better testament : Heb xiii. 6. better in its whole kind.

3. It is a settlement of entire *new matters*.

Public civil settlements are conversant about *civil* society, dominion and sovereignty, subjection and loyalty, the security of life, liberty and property, and about civil religious piety and virtue, in order to national exaltation.

But the things of this settlement are new matters of divine sovereignty and subjection, spiritual religious piety and virtue, of a new kind of life, warfare, learning, freedom, nobility, citizenship, heirship and inheritance. "May we hear, what this doctrine is whereof thou speakest? For thou bringest certain strange things to our ears, we would know therefore what these things *mean*?" Acts. xvii. 19, 20. All the matters of christianity are new, and strange to the non initiated. Even the old commands which were from the beginning are *new*, as enacted by a new authority, given to new subjects, and as to be obeyed from new principles, in a new manner, and with new measures of duty. The well instructed scribe will bring out of his treasure these *old* and *new* things.

4. Christianity may be called *new* upon account of its uncommon excellency and goodness.

In good authors newness is attributed to things *great* and *good*, of an *excellent quality*, and *worthy of admiration*. Thus the Athenians and strangers spent their time in nothing else, but either to tell or hear some *new*, that is, some great, wonderful, and unusually good, *thing*. Act. xvii. 21. This may be part of the sense when we read of *new* heavens, new earth, new man, new creature, new name and new song : that is the best. The immortal joy which is the wine of the kingdom is called *new*, to denote its superlative nature and excellency. The *new* is the *great good*, and *best testament*.

5. Its name *new* imports its perpetual *newness* in opposition to its *waxing old*, or being succeeded by another.

Upon the account of its duration, it is called everlasting as well as new. For though it is of long standing since the death of Christ, and it will be long yet to its end, and it is older still in the divine predestination, and will be eternal in its effects. Yet while it lasts it will be always new, never antiquated, worn out, or succeeded by another : and will remain both the *new and everlasting covenant*.

From the premises it may be inferred that to be a christian is to be an heir of the new testament, a new covenanter, and a subject of the new kingdom of God. As the Jews were the people of their holy covenant so are christians of theirs. Dan. xi. 28, 30. The church is espoused and joined to the Lord by a marriage covenant, and is the Lamb's wife. If Christ was only a publisher of new doctrines it might suffice to believe his sayings : or if he was only an expiator of sin, it might be enough to rely upon his propitiation. But since he is Lord and King in his state of reigning, we must enter his kingdom, and become his liege subjects by covenant. In human kingdoms native aliens, are initiated and naturalized by consenting to the laws, and often complicated with some rite and an implicit or explicit oath to the sovereignty, and even by signing articles of allegiance. Isai. xlv. 5. The christian covenant is of affinity to the Roman soldiers military oath, who swore to follow their leader, as we swear to follow the Lamb at all adventures, and not to forsake him. II. Cor. xiii. 5. Ps. lxxxvii. 5, 6. Matt. x. 37. iv. It is a great thing to be a christian, it is to be a Christ, an anointed one.

The differences between these testaments, covenants, and law, are many and great, as appears evident from what hath been written.

1. They differ in their authors, and manner of formation,

For though they are both God's covenants, and the same natural person is the author of both, yet it is not the same political person, or under the same relation and character. When he engages to be a God to any according to the tenor of the first covenant it must be understood in a civil religious sense, and in worldly respects, and not in that spiritual religious sense which the same words import under the new covenant ; for it is certain their spiritual relation came not by the first covenant which had a worldly sanctuary, but by the absolute promise of God to Abraham. God as King of nations was King and God of Israel in a peculiar sense : But as King and God of saints he promised Christ, and made the new testament in his blood. The death and blood by which they were made was different : as to the first it was made only by the blood of beasts and birds : but as to the second the death and blood was of God, in the person of the Son, manifest in flesh.

2. They differ in their religionists.

All under the first covenant merely such and abstracted from the promises were in the state of the old man, under the law, and not having the spirit : and their best obedience was like Paul's before his conversion, originating from a birth of the will of man, as unrenewed ; or like Amaziah's right in the sight of the Lord, but not with a perfect, that is renewed heart. They were Jews outwardly, but the religionists of the new covenant, are spiritual Jews, under grace, dead to the law, new born, believers, and free. With the change of the priesthood, there is a change of the law, and of all who belong to the christian census and state of things. Gal. ii. 20, Heb. viii. 12. Gal. iii. 19.

3. They differ as law and grace.

The first is mere law, having an unpleasing harshness and rigour in the manner of its promulgation and treatment of those under it. But the second though a law, is a law of grace

in the whole of it, and transcendent grace and kindness appears in all parts of it.

The holy writers exhaust the powers of language in magnifying the grace of God in the gospel, calling it the *glory*, the *riches*, the *exceeding riches* of his grace, to a pleonasm, to the abundance, and superabundance of grace. Rom. v. 20. It bindeth no heavy burdens grievous to be borne. It is a law of kindness, not a pandect of rigorous impositions : it breaketh not the bruised reed, nor quencheth the smoking flax, but brings glad tidings of great joy to all people : riches to the poor in spirit, ease and refreshment to the weary and heavy laden, the balm of gilead to the broken hearted, drink to the thirsty, the bread of life to the hungry, liberation to prisoners and captives, justification to the ungodly by law, and life to the dead. It is a magazine of consolation to the pensive and afflicted, its language and terms are of sovereign grace.

4 They differ as the law of works and the law of faith ; as our own righteousness, and the righteousness of God by faith ; as the deeds of the law and good works, letter and spirit ; condemnation and justification, death and life ; unregeneracy and regeneracy : as bondage and servitude differ from freedom. II. Cor. iii. 7, 8, 9. Heb. viii. 8, 10, 11. Gal. ix. 22. Col. iii. 9, 10. see in the margin. They differ in excellency and perfection and duration ; as type and antitype ; shadow and substance : And in many other particulars too many to be enumerated.

Lastly, They differ in their Mediator, Moses and Christ, the first a servant, the second a Son, &c.

5 Of the mediation of Christ under the new testament or covenant. Heb. ix. 15.

The gospel hath been considered as the mediatorial creation, and kingdom of God, as distinguished from the original constitution of things, in which no mediator was needed. In the

Mosaic economy, and before God held intercourse with men through the interposition of angels, and especially of one singular and eminent Angel called the *Angel of God's presence*; *Isai. lxiii. 9.* for the meaning of this see *Esther i. 9.* In him God's name was. *Exod. xxiii. 23.* This Angel always accompanied the divine presence and as God's *name* or *authority* was in him, so by him God may be supposed to have spoken to Moses. And Moses mediated between God by him, and the people of Israel. Jesus Christ the Son of God is no where called an angel without distinction, but the angel or messenger of the covenant, by way of prophecy, *Matt. iii. 1.* as to come. As his covenant was not made until his blood was shed, he could be no angel or messenger of the covenant until then, only in foreordination and prophecy. As there is but one God, so there is but one mediator between God and men in spiritual respects, even Christ Jesus. The mediation of Moses was in temporal, and national matters.

1. The office of a mediator is not of one, but God is one. *Gal. iii. 20.*

There is no room for a mediator where there is but one party: God is one party only in giving the promise to Abraham, and therefore there was no mediator of the new testament or covenant, while that existed only in promise. The law covenant ordained by angels had Moses for its mediator, who stood between the Lord and the people to shew them the word of the Lord. *Deut. v. 5.* Where parties are a greed and upon an equality, there is no need of a mediatorial interagent. There was none between God and holy rationals: nor between the Father and the Son in the covenant of redemption. But in giving the law there was God by the angel of his presence on one part, and the people on the other, and Moses mediated between them. Even Dr. Whitby allows that Christ was not the giver of the law, as the supposition entirely destroys the

apostles argument. Heb. ii. 1, 2, 3. It also by implication is contrary to Heb. i. 1. But then the Dr. doth not suppose any angel then personated God, or any creature, said, "I am the Lord thy God," &c. but that the divine majesty there present with his thousands of angels, made some of them his minister to form the voice by which he said, "I am Jehovah," &c. It is not said the angel spake. Acts. vii. 30. 32, 38. But if he did, since God's name or authority was in him, his character was very different from that of common ambassadors of Kings. Nor is there any incongruity for a dignified angel especially commissioned to make the declaration, I am Jehovah, that is in the person of my character, for his name is in me, and I belong to his presence. We want not instances of Roman ambassadors speaking in their own persons, "I give you peace, or give you war," when in the name of the senate and people of Rome is understood. Besides, here God tells them that he would send his Angel to go before them, and that as his name was in him, the pardon or punishment he should grant or inflict should be certain. He was properly Jehovah's *proxy*, or *substitute*, and if any bowed towards him, it was directed to his principal. As a mediator supposes two parties, and some disagreement, so he acts as a middle person to bring them together, and if possible, should be a *peer* to both.

2. Christ was fit to be a mediator between God and men by the constitution of his person of two natures essentially, the human and divine, and by his after assumption of the animal nature of man, in flesh.

As man in his present state is in the middle between two worlds of creatures, angelical and animal, and in his spirit allied to the former, and in flesh and blood allied to the latter: and to both in his conjunct person, not by any distinct subsistence or agency of one nature separate from the other: So Jesus was born human divine, the *branch* of Jehovah, and the righteous

branch of David : *Isai.* iv. 2. *Jerem.* xxiii. 5. And when he came to act as Christ to make him like to his brethren, the children partakers of flesh and blood, he also himself took part of the same. *11th.* ii. 14. *Eccl.* iii. 18, 19, 20. Then he was in his incarnate humiliation states, the *man God's fellow*, and the *man* whose name is the branch, and assumed the humble title of the Son of man. While he was in flesh he had three natures in one person, the *human* in a true body, the *divine*, in sanctity, and the *animal* in flesh and blood ; in neither nature had he any distinct subsistence or separate agency, but was one only intelligent agent. Thus the persons of the regenerate are now constituted. Jesus Christ at his death put off the animal nature, the flesh and blood he had assumed for a little while, and his body by a change of qualities became spiritual and glorious at his resurrection, as the bodies of the saints will be changed like unto his. He was therefore exactly a middle person between God and men, according to the present estate of the sons of men, that God might manifest them. A middle person between God the Father and men, and not between the Trinity and men ; for it is as such a middle person, human divine, that he is the second person in the trinity. It is noticeable that as mediator he is called the *man Christ Jesus*, and he is to be honoured as the Father is and hath all judgment committed to him *because he is, or was the Son of man* : He is the *man* ordained to judge the world. Now in his transactions with God, he is called God, or the Son of God : but when he acts in God's behalf with men, he is called man, or the Son of man. So that in his treating with God he assumes a name expressive of his divinity : But in his treating with men, he assumes the more familiar name of man, or the Son of man. The ground hereof was not his birth of a woman a virgin, as we have before shewn, for man had no concurrence therein, but his becoming the second Adam, when he came from heaven

in his incarnate state : That ground hath now ceased since his exaltation, and if he is now called man or the Son of man it, is not for what *he is, but hath been, and is now more properly like to the Son of man.* Rev. i. 14.

3. Christ is a mediator in respect of his position or standing.
 "The head (imperial) of every man (christian) is Christ, and the head of the woman, is the man, and the head of Christ is God." "Ye are Christ's, and Christ is God." I. Cor. xi. 8. and 23. A Father must be the owner of his Son. He is God's express image and representative, sustaining his person, vested with, and exercising his authority. His place now is of God over all, the Father alone excepted. The authority he hath over creatures is divine, and yet not self originate, but given power, like to Joseph's in Egypt. The Father is the Fountain of life, power, and divinity to him : and he is the mediate source of all to us : Of his fullness we receive. All that the Father hath are his, given into his hands ; and whatsoever things the Father doth, that doth the Son likewise. His standing is like that of the angel with one foot in heaven, and the other on earth. With his hand he receives from God, and gives to us, and our returns are in like manner to him, and through him to God. He stands as a Days man between God and us, and is the medium of communication, and the channel of conveyance. Angels, or the Angel of God's presence, or Moses supplied this place, before Christ come, but one coming after them is mightier than they, and hath concentrated all in himself, and we are complete in him who is the head of all principalities, and powers.

4. In all his offices, whole business, function, and agency, he is a mediator.

As a prophet he *received his doctrine* from God's mouth, spake as the Father taught him, and he had learned, and as he commanded, and imparts it unto us. Hear his testimony,

“He that sent me is true, and I speak to the world the things which I have heard of him.” John viii. 26. and iii. 31. The revelation of Jesus Christ, which he sent and signified it by his angel unto his servant John, was what God *gave* unto him to *shew* unto his servants. Rev. i. 1, 2.

This rationally accounts for his not knowing the day and hour of the judgment, in the days of his flesh : that it was not then revealed to him as it may be at present. When the Father gave to the Son to have life in himself, he did not give him his own infinite understanding, for then he could not have *increased in wisdom*. To say he knew it as God, but not as man, or he knew it in his divine nature, but not in his human nature, is to put a jesuitical prevarication into his mouth, and is an absurdity also, for neither nature is an intellect, intelligent agent, nor a Son : and Jesus Christ hath not two intellects. We know of no difference between one spirit, and another, simply or physically considered, only in degree. They all issued from the Father of Spirits in a way to us unknown, and partake of his physical essence, as spirits. We now distinguish these spirits into angelical and human, because of the natures in which they dwell, or of the modes of their existence : But those of the human class may have been, and may be again equal to the angels : and the spirit or soul of Christ may be intrinsically superior to any other derived spirit, and yet by the mode of its existence here, increase in wisdom and knowledge as ours do and receive its intelligence in all matters relating to God by revelation from the Father. Thus the Son is or was in the bosom of the Father, of his bosom counsel, and declared him as commanded.

His priestly office is mediatorial.

Priests present offerings to God for the people, and in virtue thereof intercede with God in their behalf. The act of sacrificing was a beseeching God to accept of the oblation as a

ransom for the offerer. Christ offered himself a pure sacrifice, and hath stated himself in the presence of God to patronize our cause, by making intercession for the transgressors, and to bless in God's name. "Through him by the same spirit we have access to the Father."

He is also a mediatorial Savior-King.

Though his authority is divine and supreme over all, the Father alone accepted : Yet the Father gave him his all power and authority in heaven and on earth, and exalted his whole person, not the human nature only, to the throne to administer the affairs of his kingdom in the mediatorial, not original way. All things are of God, as the fountain, by Jesus Christ the one Lord, as the mediate cause. We are saved by God our Savior through Jesus Christ our Savior. Titus iii. 4, 5, 6. God hath placed him over his house, and according unto his word are all his people ruled in the supreme way of regency, only in the throne the Father is greater than he. Gen. xli. 40. John xiv. 28.

5. His mediation consists in acting for both parties, treating with God in the behalf of men, and with men in behalf of God.

Moses acted for both God and men under the first covenant : sometimes his object was God, and sometimes men. But Christ acts in a higher sphere than Moses in procuring and executing the covenant : it was made through his blood, and its blessings are conferred for his *name's sake* : and we are accepted in him the beloved. He executes it also, for he is the *surety* of the new, not the old testament : engaging his grace to enable us to fulfil the terms of it, by walking not after the flesh, but after the spirit. Rom. viii. 4.

6. Especially doth he mediate in making peace.

The moral universe was in a divided posture, when the Father set him forth as a propitiation, and reconciler, to make

peace by the blood of his cross. His mediation of peace is a work of great importance. God in this world hath ever treated man as one *needing* to be at peace with him : but he never made man at first in such a state of variance, enmity, or alienation. Adam came into being in paradise in a state of deficiency and imperfection as to spirituals, though complete as to naturals. His maker was kind to him, and used means to *reflore* him to something he now wanted, and was once possessed of. The tree of life a type of Christ, served to shew him what he wanted, and where it was to be found : and his local subordination to the spiritual wickednesses in ærial heavenly places, even though in a paradise was a solemn lesson to him of his present degraded and deranged station from his first estate, and own habitation. In this situation of things Christ is fore-ordained, and prophesied of. We read much of the peace that was to be in the Messiah's day. And in the gospel we find him to be our peace, having made peace, and, reconciled all things in heaven and earth, jurally, and is actually reconciling men to God, angels and men, jews and gentiles to each other, to make all one, which will terminate his mediation.

7. Christ is a mediator as the way to the Father : John xiv. 6. Eph. ii. 18. Heb. x. 19. and as the mediate cause of all things in the christian creation and kingdom of God.

It is justly supposeable, that no creature was capable of this office, and that God would not commit the mighty concerns of his vast empire, and the unrivalled honor and glory of his own Majesty to the management of the most exalted creature : nor doth it appear safe for men to trust in one not divine, or less than God's fellow,

CHAP. XIII.

CHRISTIANITY A NEW CREATION OF GOD BY CHRIST.

Christianity considered as the new creation of God by Christ : and wherein it consists.

AS the Gospel is the kingdom of God and Christ, and its constitution is the new testament, covenant and law, it must itself therefore be the *new creation of God by Jesus Christ*. And that this is the only creation Jesus Christ the one Lord, is the Author of, hath been before proved, Chap. viii.

The creation itself is now to be described.

By a strange and never too much to be lamented fatality, this idea of christianity hath been wholly overlooked, or so conceived of, as to be nothing real, much less to be so important as it ought to be. Scholastic divines, spoilt through philosophy, have considered it as a mere figurative or metaphorical matter for men to become new creatures in Christ : and therefore when there can be no new creatures without a new creation, *that* hath been considered as figurative also. They might have understood the Mosaic creation in the same sense, and figuratived it away, as they have done *this* which is as real, and literal, as that was, and much more noble and excellent. The principal cause why this new creation hath been so little noticed, is the affixing a wrong idea to *creation* itself. It hath been generally conceived of, as the production of something out of nothing : or the giving total being to that which had no entity before. There is no word in scripture ever used, that by its notation or application signifies any such thing, nor is there any word in any known language that imports thus much. How what had no manner of being before, is brought into

existence is to us unknown, and inconceivable. And yet the belief of it is reasonable, since nothing can be conceived of as necessarily existent, but God, and some things do exist which are not God. *Create* is a word promiscuously used in scripture with other words which only signify the change of the state and nature of things and beings, by external efficiency. It is often expressed by building, "He that built all things is God." It was predicted of the man whose name is the branch that he should build the temple of the Lord. Now as to a builder in any sense, every one knows that he doth not create his materials out of nothing, but takes them rough fits and frames them into a compact uniform edifice. And in political matters creation only signifies the change of the state of things and beings.

An example may be produced which will point out what variety of creations one may pass through, and how many more we know not. Take Eve for instance. The matter of which she was produced existed in the chaotic earth, then in Adam it was *formed* from the dust of the ground, after this out of Adam's rib she was *builded* a woman, then by marriage she was *made* a wife, and then she was also *constituted* the mother of all living, and if Adam had been a King she might have been *created* a Queen, and so have passed through all the scripture creations, and yet not one of them either figurative or out of nothing, but all real as to nature or state. To create a city or kingdom, make subjects, form a constitution, make a testament, strike a covenant, enact a law, are real creations, and yet none of them are out of nothing. The christian sabbath is a day the Lord hath *made* out of time existing in other days.

As a new creation christianity is definitively, *the constitution of all things constitutively made and executively introduced : constitutively it is universal*, not as to all kinds of things, but as to all things of a certain species, not natural, or material, but spiritual, holy, heavenly, and divine.

It was *executively* introduced among angels by their obedience to the command to *worship the first begotten*, when he was brought *again* into the world at his resurrection. Heb. i. 6. It is also introduced *executively* among men by *faith*, or their becoming *new creatures* in Christ Jesus. But common sense teaches that there can be no new creatures without a new creation. The being of a species supposeth a genius, the existence of an effect argues an antecedent cause.

1. This new creation consists in the formation, and erection of a state of general *peace*, and *reconciliation*.

The moral creation of God had become divided and hostile to each other. There was no holy society between the virtuous, and sinful rebellious part of God's subjects. The present state of natural things in our system significantly represents the anterior state of rationals as to God and one another. On one side was God and holy angels, on the other was devils and rebel men. The first thing to be done was to *make peace*, and to *effect a reconciliation* between these opposite and contending parties to make them one whole again as they were in their first creation. God the common Father of his intelligent offspring is the first mover in this benevolent design, and wisely contrives and adopts the expedient of a propitiation and atonement : not to render him propitious but to open the way for his exercise of grace and mercy, consistent with a declaration of his public regard to justice. He foreordains and provides the *peace maker*, even his own Son, at whose birth *peace* was proclaimed to the earth. From the time of this foreordination of Christ, the execution of justice according to the law transgressed was suspended, and trespasses were not imputed, as it had pleased God to adopt and use means of reconciliation. Every divine dispensation of religion in our world, hath evident marks of an offended, and yet reconcilable Deity's hand in it. Why should God place human spirits among

beasts in paradise, and in animal bodies, and give them no preeminence above them in rank but in order to manifest them that they were not what they had been but were now under his displeasure? Would holy spirits of celestial extraction, cognition, and alliance; have ever been so unequally yoked to terrestrial animal bodies, and been sunk into a local subjection to the god of this world, by the benevolent Father of spirits? Far be it from any to suppose any such thing of the God who is love, and who is also wise, holy, and just. But if man's spirit is considered as having fallen through abuse of liberty, and that his benevolent parent is meditating his restoration after proper chastisement, and using means to fit him for reception to his favor, the paradisaical economy and all after dispensations till the fullness of times; appear wise and benevolent: and especially doth the actual establishment of the gospel in the first step of it, viz. making peace by the blood of the cross of Christ, who is therefore called our *peace*, and his covenant, a covenant of *peace*. Then a state of reconciliation was creatively erected. Eph. ii. 13, 14, 15. A proclamation of peace is issued, the word of reconciliation given, the ministry of reconciliation instituted, and ambassadors for Christ ordained, and sent forth in his name to persuade to an actual reconciliation to God. It is impossible there should be any executive introduction of peace, without a previous *creative establishment of a state of peace and reconciliation*. And of this creation of peace the whole world, for whose sins Christ is the propitiation, reap the benefit, in not being treated according to legal justice: and nothing prevents their actual reconciliation, but their refusing to lay down the weapons of their rebellion and warfare, and not accepting of the terms of peace. That all men without exception are comprized in this settlement of peace, besides the scripture use of the universal terms, of all, and every man, the world, and *whole world*, may

appear from hence, *that in acts of indemnity, the non excepted are included.* Put the case that a common Father of a numerous offspring, all issuing from his essence, upon the declension of some, is willing to reduce the revolters, all equally undeserving, and the price paid to restore *one* would be equal to the restoration of *all*, can it be supposed that a benevolent parent would merely for his pleasure, withhold his intention of extending the ransom to all, or a just parent *invite all* in a public explicit manner to come and accept of the tender, when secretly there is no offer made to them, as there was no ransom paid for them? If an earthly parent would not do thus, how much less would the Father of angels and men, do any thing of this kind? And as we read that the glory of a King consists in the multitude of his subjects, we may well suppose that a parent would be equally concerned to have his offspring increased, by a restoration of such as have been unhappily left to go astray: and would not be angry forever, lest they should be driven to desperation; and if he was divine, and they spirits and souls, lest they should fall before him. It may be concluded Christ hath made a general peace: that the state of peace is open for all to enter, and none are excluded. And this could not have been without a creation.

2. There is a new creation of the Kingdom of God.

The kingdom of God, of Christ, and of Heaven, which are the same, came at our Savior's resurrection when its constitution was established, and it received a new form: Of original, it became mediatorial: The law was changed from the holy spiritual moral law, to the gospel law of grace, faith and liberty. The sovereignty of it is *new*: and so are its subjects. God indeed is supreme in this, as he was in the first, but it is under a new character, as the God of grace, the God and Father of our Lord Jesus Christ. The administration of the original kingdom was by God all in all. There was no mediator,

renewer or sanctifier in that kingdom as none were needed. But the administration of this is by a trinity of divine persons. Could all this be done without a political creation? Even holy angels are analogically reconciled, and recapitulated in Christ : and even created by him, as thrones, dominions, principalities, powers, and have a new object of worship, the first begotten, or the Lamb that had been slain, but was now risen, and for a new reason, *because* he had been slain. Angels as well as human saints are citizens of the New Jerusalem, but could they be so unless the city of God was made new ? The whole polity of heaven hath passed through what politicians call a regeneration ; and the scriptures a creation. Where any of the subjects of the ancient kingdom keep their standing, they come under a new denomination : and where any of the old commands or statutes are retained and adopted, they come under a new consideration, as created by a new authority, imposed upon new subjects, observed from new principles, enforced with new motives, and requiring new measures of obedience.

The new created constitution of the new kingdom of God is the new testament, covenant, and law which have been described. This with all gospel institutions, ordinances, sacraments, offices, and officers are new creations. We have a new book of life, a new rule and mode of worship, new promises, new examples, a new day of worship, new sacrifices, a new altar, and a new sanctuary, &c. could all these things be without a creation? The writer to the Hebrews speaks of a *World to come*, put in subjection to Christ. But how could that world exist, without being the creation of God by him ?

A new state of righteousness and remission of sins, demands a new creation to establish it. And this is really established by the grace of God through the redemption of Christ. Neither righteousness nor remission of sins are to be obtained by the

law. None ever was justified by the terms of the old covenant, but by the new in Christ's blood, and not by a perfect obedience of their own, or an others imputed to them. The doctrine of imputation as commonly held to, is very absurd. To impute what belongs to one person, to another opens a door to all licentiousness, and is the popish doctrine of supererogation in another shape : for how can one be righteous, by another's acts ; without making them his own ?

Not to anticipate any thing concerning justification and imputation in order thereunto : The new creation of which we are now treating, is a total change of the politic state of all things and persons in the kingdom of God, and also of the real state of some of them at least. They are all new by creation. Whatever belongs to the christian census is new : old things are passed away, behold all things are become new. Christ is *made* of God to us wisdom, righteousness, sanctification and redemption, and we are *made* the righteousness of God in him. Is there no creation in this ? We as christians are by Christ as the one Lord, and when this executively takes place, we become the workmanship of God created in Christ Jesus, are new creatures by being in him, and in christianism of state and condition. There is a being in Christ *vitally* as the branches are in the vine, and *societively*, as the wife is in her husband, and head. But neither of these is possible without a creation. All of christianity is a new creation.

CHAP. XIV.

OF JUSTIFICATION AND SALVATION.

Of justification and salvation : both impossible to men by the law, either by their own righteousness, or the righteousness of another imputed to them : the gospel way of justification and salvation is of grace, through Christ, by faith imputed, and by consequent new obedience.

JUSTIFICATION and salvation are the two great things man now needs : the first relates to what is past, and, the other to what is to come, at least in actual possession. That justification is not, and never was in this world possible to man by the deeds of the law, or the first covenant, as a rule of judgment in his case, is a point to be proved. And is easily proved, if St. Paul is admitted as an authority, because it is a matter he hath fully debated from its first principles, and argues the impossibility of the thing, against Jews and Gentiles as a matter of the utmost importance. Yet some by an unnatural mixture of law and grace, have removed this doctrine from its evangelical basis, and even from the ~~doctrines~~ of common-sense. And by a strange use of *imputation* have contradicted the express positive assertion of the Apostle that none are justified by the deeds of the law ; Rom. iii. 20. Which as much excludes believers as any other men, either by their own, or any righteousness imputed to them, if the law of the rule and measure of judgment in their case. And the above assertions will not appear groundless, if the law is defined. And justification and salvation according to the gospel are explained:

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11. A definition of the law and the deeds of it, is to be given.

Now by the law is to be understood the first testament or covenant, and whatsoever is involved in it. And whether it is taken for the law of Moses, as opposed to grace and truth by Jesus Christ : or for the law the Gentiles were under : or for the holy spiritual moral law of God : the law in every sense it was added to the promise, or was a school master to Christ ; justification to man is not possible by it.

As to the deeds of the law, they are all the acts and doings of men under the law, and not under grace : all works of righteousness we have done as born of the will of man : all our own righteousness, the natural man's works as influenced thereunto by the law of his mind : all works before faith whether ceremonial or moral. These are called our own righteousness, or works of righteousness we have done : And are not opposed to any righteousness of Christ supposed to be "imputed to us, and received by faith alone," but to faith itself and the good works of the new man. St. Paul never touches upon the modern dispute, whether faith separate from its fruits justifyeth ; His dispute was with legalists, whether we are justified of grace, by faith in Christ, or by the deeds of the law, without grace or Christ, so as to render the reward of debt, and to lay a foundation for boasting in ourselves. All his argumentation is against the law, and its religionists, and their proposed way of attaining righteousness, by their works and doings while under the law. They were ignorant of God's righteousness, and went about to establish their own, and did not submit themselves to the righteousness of God. Rom. x. 3. Their own righteousness they went about to establish, was not faith, or its fruits : nor doth the righteousness of God which they did not submit to, ever signifying the imputed righteousness of Christ. They followed after righteousness but did not attain to (the benefit part) of the law of righteousness, because

they fought it not by faith, but *as to be obtained* (as the original is) by the works of the law, for they stumbled, &c. Rom. ix. 31, 32.

The works of the law exclude faith, as faith, excludes them, it is not because they are *works* but *works of the law*, that they are excluded from any influence in justification, and even salvation also, for what excludes from the one, doth from the other. Faith itself is a *work*, as much as any legal work whatsoever. It is the *work of God*, an *act of obedience* to a command. John vi. 29. I. John iii. 23. The apostle contends for a way of justification which excludes all boasting in ourselves, which the legal way did not : Rom. iii. 27. and is ever careful to distinguish faith, and legal works, and to assert the necessity of a living faith as an evangelical work. Some have considered faith only as a hand to receive *Christ's righteousness as imputed by which* they suppose we are justified and not by faith. "This faith Luther, is the doctrine of a standing or falling church." See also the assembly's catechism, in answer to, "What is justification?" When faith is imputed to us for righteousness, they say, it is to be understood *organically* for the righteousness of Christ. See Pool and Burkitt on Rom. iv. 3. But how the act or work of faith should by imputation be turned into the righteousness of Christ is hard to conceive of. Besides the word *righteousness* doth not mean the righteousness of Christ, but that *state* of righteousness which God hath creatively established through Christ's redemption, or the benefit of righteousness viz. justification. It is therefore called the righteousness of God, and the righteousness of God (the Father) by the faith of Jesus Christ, because we become the subjects of it by the *imputation* of faith to us.

The deeds of the law stand in the same relation to the old covenant, that faith doth to the new covenant. To the working legalist the reward is reckoned of debt and not of grace,

And if it be of works grace is set aside. Rom. iv. 4.
Rom. xi. 6.

Works stand opposed to no imputed righteousness of Christ but to faith imputed. And the former is not the ground or matter of our justification upon the foot of law : but faith itself as imputed to us is the ground and matter of our justification by the new testament in his blood. Christ himself and none else was ever justified by obedience to the law. But we are justified freely by his grace through the redemption of Christ from the laws by the imputation of faith to us for righteousness or justification. And we shall prove hereafter that all legal works done by us, or by Christ are excluded from being the *ground, reason or matter* of our justification by the law, either before God the Creator, or God the Redeemer.

2. Justification, and salvation in the gospel sense are to be explained.

Salvation is allowed to be a deliverance from all the criminal and penal evils, both spiritual and eternal men are exposed to here, and hereafter : with a right to, and possession of all spiritual and eternal blessings in heavenly places by Christ. It includes in it the resurrection of the body, and the eternal happiness of soul and body in heaven.

As to the scriptural signification of justification, all are not agreed therein.

The English word *Justify*, is from the Latin word *Justifico*, which with the Greek *Dikaio* and Hebrew *Hitzdik* signify to *make* just or righteous, as to sanctify is to *make* holy, yet Knox in his *Essays* saith, to justify is no where in scripture to *make* righteous, when the very word is *justum facere*, to make righteous. Rom. v. 19. But persons may be made righteous in various senses. *Intrinsically* and *really* by renewing them in righteousness. Christ is made of God to us wisdom righteousness, and sanctification, and redemption : not by imputation.

for imputed wisdom sanctification and redemption, are as proper as imputed righteousness, but righteousness is not imputed unless the subject is *a doer of righteousness*. But most commonly to make righteous, or to justify, is to do it extrinsically as to *state*, and not as to nature. And this is done *mentally*, by a man wise in his own conceit : *verbally* by the defender of a criminal : *Judicially sententially*, and *declaratively* by a judge who acquits a person. And *demonstratively* by one who undertakes to make the righteousness of another to *appear*. In *treatment* and *usage* our Savior was *made a sinner* : and in the same way a criminal may be made righteous. But God will not so justify the wicked. Deut. xxv. 1. By his words a man is *declared*, evidenced to be just. Matt. xii. 37. Our Savior's righteousness was *demonstrated* by the spirit that raised him from the dead, and so was *justified in or by the spirit*. I. Tim. iii. 16.

But in none of these senses are any of mankind justified by the law, or the first covenant, for this one good reason, viz. all are *ungodly, sinners*, and *condemned* by the law, believers as much as any, and God cannot make a false judgment by declaring him *just* by a law of which he is a transgressor, and by which he is condemned, if the law hath its course upon him, he is kept under it, and treated according to it.

The considering justification as a *forensic* term, and a mere *judicial declarative* act as opposed to condemnation, is by no means satisfactory. Because the question is not how the *righteous* shall be justified, but how the *ungodly* and the *sinner* can be justified. Can the real criminal and guilty by law, be declared righteous in law by a just Judge ? To ascribe the condemnation and justification of the same subject to the power of the same law is absurd. To get over this difficulty, it hath been said without the least proof, that the original law run in this conditional strain, "Do this in yourselves or surety and live." And although we failed in ourselves, yet as Christ fulfilled the

law as our surety, we are justified by the law through what he did being imputed to us. But this is all inconsistency and absurdity. The law run in no such conditional strain, but curseth every one that doth not obey it. Christ was no surety of the old testament, but of the new. Nothing belonging to, or done by one, is ever in scripture said to be imputed to another. Imputation doth not transfer qualities; impute wisdom to a fool, and he is the same still: impute righteousness to the ungodly, and he is the same still according to the law he hath transgressed.

Justification is not therefore in the scripture sense, a mere *judicial sentential act*, but a *creative sovereign act* is complicated with it. It is the *making the ungodly righteous*, by such a *creative act* as sovereigns use when they make nobles of plebians, or freemen of slaves. When God made the new testament covenant and law then he created a new *state of remission of sins and of righteousness*, whereby the ungodly by law, but believers by the gospel, by God's grace through Christ's redemption, may have the state and condition of righteous persons granted unto them, and be *declared* righteous according to the law of grace and faith, which is the rule and measure of judgment in their case. Here is no imputation of the righteousness of another, but of faith for righteousness. The believer is not ungodly by the gospel while the righteousness of the law, as to the matter of it, is fulfilled in him, by his walking not after the flesh, but after the spirit. Rom. viii. 4.

3. The gospel way of justification and salvation, may now be easily explained.

None are justified in the sight of God in any sense by the deeds of the law, or according to the old covenant, either by inherent righteousness, their own righteousness, or the righteousness of Christ imputed to them.

All are guilty and ungodly by law and under condemnation: See chap. ii. The law requires sinless perpetual obedience of every individual under it, and curses the disobedient, though but in one point, it is therefore absolutely impossible the transgressor should be justified by the law that condemns him. The sinner is as much bound to *punishment* as a debt of justice, as the obedient are to a reward of debt. Neither repentance nor faith are any requisitions of the law, make no compensation for past offences, nor can any future obedience ever so perfect, if it were possible, justify him that hath once offended. If the law is holy and the Lawgiver just, every soul of man must forever despair of justification by the law. And as to a substitute obeying the law for man, and suffering the penalty; so that by the imputation thereof to him, he should be justified by the law, this is repugnant to the maxims of the law and gospel, and even to common sense. Crimes differ from debts: a reparation for a personal trespass, doth not satisfy for the violation of a public law.

The allowance of a substitute is of grace, and so far law is no more law. And as to the scripture notion of imputation, or non imputation, it ever respects what is a man's own, and not what is another's transferred to him. II. Sam. xix. 19. Rom. iii. 26. iv. 3, 4, 5, 9. Gal. iii. 6. The not imputing trespasses supposes the being of them, and that they might be imputed and punished according to law: but the execution of law is suspended for some reason or other. II. Cor. v. 19. The imputing or reckoning righteousness to one, is the accounting something which he hath done, to him, for righteousness or justification. Thus Abraham's faith or believing, and not the object of it was imputed to him for righteousness. In Philimon we have an account of imputation which Dr. Doddridge quotes to justify the reckoning to one what another hath

done, but it is not to his purpose. Onesimus had run away from Philemon : Paul finds him and converts him to christianity, and sends him back to his master, and writes a letter for his favorable reception in which are these words : " If he hath wronged thee, or oweth thee ought, put that on mine account : (impute it to me :) I Paul have written it with mine own hand, I will repay it." He made the debt his own, and gave a note of hand for payment if demanded : his act, not Philemon's, made the imputation lawful. But what is this to a Judge's imputing the sin or righteousness of one to another ? One man's faith, repentance, ideas, consciousness, personal identity, misery and happiness, may be imputed to another, as well as his sin or righteousness. Imputation is the act of God as a Sovereign or Judge, and ever supposes the being of what is imputed, in the subject antecedent to such imputation, and doth not constitute any a sinner or righteous person by that arbitrary act. But are not many made (or constituted) sinners by one man's disobedience : and by the obedience of one many made (constituted) righteous ? Yes : but not by *imputation*. Adam was the means of introducing his natural descendants into the *state* of sinners : as Christ is the means of introducing believers in him, into the *state* of righteous persons. Adam, though destitute of original righteousness, was placed in a state of innocence as to the law he was under : so Shimei, though destitute of true goodness, was by Solomon placed in a state of innocence as to the particular prohibition he was under. Adam voluntarily departed from innocence, that brought him into the state of a sinner by the constitution of God : and by the same constitution all his natural descendants are born in the same state that he was in : they have bodies of *sin and death*, are flesh born of flesh, and that flesh is *sinful*. But nothing is imputed to them until they do something *themselves* to make them sinners. They suffer in the course of

nature upon his account, but not in the *course of law*. This is their infelicity, but not their sin, until lust conceives and brings forth sin.

So on the other hand, God hath set forth Christ to be a propitiation, through faith in his blood, to declare his (own) righteousness, for the remission of sins that are past, through the forbearance of God; that he might be just and the justifier of him that believeth in Jesus. Rom. iii. 25, 26. Christ redeemed us from the curse of the law by being made a curse for us. Gal. iii. 13. He is the *end* of the law for righteousness (justification) to every one that believeth. Rom. x. 4. We are become dead to the law by the body of Christ. Rom. vii. 4. If the law is ended for righteousness: and we are dead to it, delivered from it, and not under it; we are in no sense justified by it, but by another law which can give life, even by the law of faith which excludes all boasting. In this way God exhibits a public declaration of his own righteousness, and regard to justice. And at the same time by a *sovereign creative act*, through Christ's redemption, and in consideration of his magnifying the law and making it honorable, in his life and death, establisheth the new covenant in his blood, according to which faith is imputed for righteousness, the state of righteousness is granted to believers, and they are *declared* also to be righteous in the sight of God according to the tenor of the gospel, being freed from the law of sin and death, by the law of the spirit of life in Christ Jesus. Rom. viii. 2.

Christ was delivered for our offences and raised again for our justification. Rom. iv. 25. Isa. liii. 8. God in raising Christ from the dead, justified him, gave him a perfect absolution from the sentence of death, and solemnly discharged him, and the whole world from all sins against the law: which world he is reconciling to himself in Christ, not imputing to them their trespasses. II. Cor. v. 19.. Christ alone was justi-

fied by the law. He magnified it, made it honorable and ended it : and God at his resurrection *creatively formed a state* of remission of sins and of righteousness, in the new testament in his blood. And by this sovereign superlegal act believers have their justification. Not that every believer was then actually justified, but such a *settlement* was made, that all upon believing are *creatively made righteous in state, and declared righteous in disposition and practice*. They that believe are under grace, and in a *raised condition* with him. Colos. ii. 12. and iii. 1. which implies that they have their state of righteousness and justifiedness by the act of God in raising Christ from the dead. The resurrection of Christ is the beginning of the new creation and constitution of things according to which the ungodly by law, but believers of the gospel, enter the state of righteousness, and so are constituted righteous by the obedience of one, as many were constituted sinners by the disobedience of one. This is called the righteousness of God, the righteousness of God by faith, the gift of righteousness, and the gift by grace. It is the righteousness of God the Father, and not the righteousness of Christ, though it is granted through his redemption, freely by grace, imputing faith for justification.

With this creative sovereign act of grace, a *judicial sentential act* is complicated, whereby believers are *declared the righteous in disposition and practice* according to the gospel law, because they are really the doers of righteousness inchoatively and initially. God cannot pass a wrong judgment, nor account any righteous, who are not truly so, according to that law by which he judges of their character. If the believer was as ungodly in the eye of the gospel, as he is on the foot of law, God would not declare him righteous ; no imputation of what another had done would alter his personal character. Only the doer of righteousness is righteous. I. John iii. 7. Gospel believers are possessed of a character that distinguisheth them

from unbelievers, as being *born of God, and without guile*. John i. 12. Pl. xxxii. 2. Rom. iv. 6, 7. and in view of their character God declares them righteous. Thus by the *creative act* of God their state is changed from the state of death, to the state of life : and from the state of condemnation by the law, to the state of justification by the gospel. And by the *judicial sentential act* God declares them righteous, and is gracious and also just in thus justifying the believer. These acts are united, so that their justification is not *two fold*, though a *two fold act* is complicated therein. Some divines have made use of the example of Zaleucus the Locrian lawgiver to illustrate the doctrine of justification. The law was that an adulterer should lose both his eyes. The prince was guilty. The Father and lawgiver put out one of his own eyes, to preserve one of his Son's eyes. But this is no way, parallel, for the Father's act was not legal : the Son could not by any imputation of the Father's deed be declared justified by the law : nor had he any character answering to the law, the law was not satisfied, magnified made honourable, or made new, nor the Son's future obedience secured. He might offend again, and his Father and he lose their other eyes : and after *that* be guilty and not punishable by that law.

Suppose a king is inclined to receive a number of rebel subjects, to acquit them from the guilt they have contracted, and the punishment they have deserved by law, to bestow upon them farther privileges, and make them good subjects in future. It is certain their restoration must be by a *gracious, sovereign, superlegal, and not a judicial sentential act* : for the law of the kingdom as now constituted considers them as rebels, and condemn them. If they are restored by prerogative power, without doing any thing to honor and magnify the law, and shew the kings regard to justice, it may argue weakness in him, or rigour and injustice in the law, and embolden

the same or others to transgress in expectation of like impunity. And if these persons are restored, their temper and character remaining the same, with the weapons of rebellion in their hands, the justice of government will be impeached, all loyalty will be destroyed, and the safety of the state endangered. The King devises this expedient, he sets his Son, with his own consent to stand in the rebels' stead, to obey the law perfectly; and to suffer the penalty so far as an innocent person can, which is deemed sufficient to do honor to the law, and to redeem these rebels from under it. And in consideration of what the prince hath done, and suffered in their behalf, he passes an act of indemnity, suspends the operation of the law, and doth not impute their trespasses to them according to it, but puts an end to the constitution and law as it now stands, not because it is unjust, but weak and unable to give life, to those who have forfeited it; though it was ordained to continue life to such as obeyed it, and hath thus far preserved life to the subjects who continue loyal. The king in consequence of the obedience and sufferings of the prince, makes by him a new settlement of the kingdom, whereby rebels of a certain description, shall be received to favor, and in conjunction, with those who retained their loyalty from one polity, under God and the Prince by whom the government is administered according to the new constitution of the kingdom. The compliance of the loyal subjects with this constitution of things is the condition of their confirmation in their present standing under the Prince as their head: And the rebels compliance with this new settlement, through belief of its truth, actually passes them from under the ancient law according to which they are rebels, and brings them under the new law of grace, by which they have liberation and life. Thus they are not without law to the king, but under law to the Prince.

There is no condemnation belongs to them : They have all the privileges and immunities of good subjects while they continue loyal to the king and Prince, obey the old commands and new : and the prince is their surety that they shall not fail of this. This is a better statement than that illustrated by the example of Zaleucus, or than that which supposes the original law to have been conditional, binding us or our surety, or any justification by the law through imputation. If a few questions are asked and answered it will serve more fully to elucidate the subject. How comes it there is any ground of hope for these rebels ? Answer by the grace of the king, and not for any antecedent goodness of theirs. Through whose interposition is this restoration effected ? Answer that of the prince : for the king in consideration of his doings and sufferings, hath passed a creative act in their favor. By what law are they justified ? not by the old law by which they are rebels, but by the new law, by which they have freedom and life. What is the ground or matter of their freedom ? Their reception of and submission to this act of grace, is their *acquittance* from offences that are past : and their demeaning themselves as good subjects is the ground of the kings *declaring* them to be such according to the same law. How are they able to comply with this new settlement ? By the suretyship and assistance of the Prince. Surely all boasting in themselves is hereby excluded, and if they glory it must be in the Lord their righteousness and strength.

The doctrine of the imputation of the sin or righteousness of one to another as it hath been, and is now held to by many, doth not ascribe righteousness to God, and in its direct consequences blunts conviction for sin, and destroys the necessity of personal righteousness, though some endeavor to obviate this, latter consequence, but in vain. For if a man may be criminal and be

published in law, for another act he never consented to, by the imputation of the judge. And be righteous also in the same way by another's doings, there can be no encouragement to avoid personal sin; no conviction of guilt for what a man never committed : nor any need of personal holiness, since he may be as righteous as Christ is, as some dare to speak, and yet in temper and conduct be a devil. For if Satan was clothed with the borrowed robes of Deity by imputation he would be a devil still intrinsically and really. And so may the justified by imputation be really ungodly in the eye of the law and gospel, for faith alone is dead, and can be no good work itself, or have good works for its fruits.

That the doctrine of evangelical justification may want nothing to place it in a clear point of light, the faith imputed for righteousness shall be described: And the distinct places of grace: Of Christ's redemption: And of faith in this affair, be shewn.

1. The believer being the gospel subject of justification, by the imputation of his faith for righteousness, that *faith* which justification is connected with, must be described.

The object of faith in general is the revealed truth of God in Jesus Christ, whether it is contained in the old, or new testament scriptures. Where one object of faith is expressed in one place, it must be understood as comprehending all others then revealed. The old testament saints were God's believers under his then revealed character. They were Christ's prophetic believers so far as the revelations of their time did permit. To us christians God in his new testament character is the principal object of faith : as the only true God, the God and Father, and sender of Christ. John v. 24. John xvii. 3. I. Pet. ii. 21:

Jesus Christ is another principal object of faith under the various offices and titles he sustains, and as having performed, or performing the several works ascribed to him : And particularly Christ as crucified, and his blood shed as procuring

redemption, according to the new testament as made by it. The Holy Spirit also in his person and offices is an object of faith. These are personal objects : the whole of divine revelation is an impersonal object of faith. Divine truths are to be judged of and esteemed according to their importance, and constituted connection with justification and salvation. Some truths are fundamental, but how far these are extended in particular cases, is indeterminable by man. Where a man's belief prevents his holding the head, or manifestly destroys the foundation of evangelical practical piety and virtue, he can have no hope of salvation upon good grounds, yet it becomes not us to judge him, but after trying to convince him of his error, he must be left to his own master to stand or fall by his decision.

But as to the act, persuasion, or work called faith with which justification and salvation are connected, it is represented in scripture as being of a peculiar kind, as appears by its scripture names, the faith of God, the faith of Jesus Christ, the faith of God's elect, a belief with the heart and with all the heart, faith unfeigned, &c. and also because devils and wicked men have a *kind* of faith, and yet are in no way of justification or salvation by it.

1. As connected with justification and salvation, faith is an act or work of one born of God. John i. 12, 13. I. John v.

Faith is a good work, but in order to a good work, the man must first be evangelically good, according to that maxim, "make the tree good and the fruit will be good." The goodness of the tree is the *cause* of the goodness of the fruit : the goodness of the fruit is only an *evidence* of the goodness of the tree. Law religionists and natural men may have a *kind of faith*, as well as work, but both are specifically different from the faith of God's elect. Faith is not of nature or the law. Flesh and blood give us no power to believe. Faith therefore is no part of our own righteousness, which is of the law. The renouncing of faith as part of our own righteousness, and as opposed

to the righteousness of Christ imputed to us, is a renunciation of the righteousness which is of God by faith.

2. Faith is not only a supernatural, and superlegal work, but spiritual and divine work.

There can be no natural power in any to perform a supernatural act: a thing must first be, and then act: the effect of a natural exertion can only be natural. Acts from one kind of life, cannot as a cause produce another kind of life. It is *given to men to believe*, and faith is a work wrought in God.

It never was a duty, or in man's power to give himself, or to act from that life which he hath not, in seeking to obtain it. Faith ordinarily comes by hearing, men have ears to hear, and in that way they may expect faith, if they join, searching of the scriptures, and prayer for faith, to their hearing of the word of God. Faith is specifically a divine sentiment or persuasion, whereby they who are possessed of it, symbolize with God and Christ. The persuasion they have, of divine matters is not from nature or human institution. Flesh and blood cannot reveal it, "They that are after the flesh judge after the flesh, according to the spirit of the world." John viii. 15. I. Cor. ii. 12. But the sentiment of true believers is according to God, Christ, and the spirit. As human weakness and wickedness are complicated in unbelief, so there is a divine greatness and goodness in true faith.

3. Evangelical faith is grounded on the testimony or witness of God. I. John v. 9, 10.

They who believe divinely realize God as speaking in his word, and receive it as infallibly true, because spoken by him who cannot lie. Of Christ, John the baptist saith, "He that receiveth his testimony hath set to his seal that God is true: for whom God hath sent, speaketh the words of God." John iii. 33. The Thessalonians received the gospel report, "Not as the word of man but of God." I. Thess. ii. 13. They see a

divine impress on the scriptures, as they do on the visible works of creation.

4. In faith there is a spiritual discernment of its object and evidence.

The truths believed appear in a true point of view, and though there should be no addition to their speculative knowledge, yet they now receive the things themselves which are freely given of God, and so affectingly apprehend them, as to give to them a certain newness, and real existence in their minds, in their divinity, glory, and appointed connection with eternal life. Heb. xi. 1. The unrenewed in knowledge do not know the specific nature of the things to be believed, and so terminate their faith upon another kind of object, as the jews did upon another kind of Messiah, then the true Christ of God, or upon they *know not what*, like the Samaritans who intentionally worshipped the true God, but did not know him.

5. This divine persuasion is so noble that the things of God it is conversant about, have preeminence in point of goodness and importance, in the judgment of true believers. They have a right estimation of the value of things, and it is their faith that furnishes them with it, and leads them to a right choice. Heb. xi. 24, 25, 26. Faith in this particular makes a vast difference between christians and others. What is the one esteemeth as *all*, the other counteth as *nothing*: what one calleth *home*, the other calleth a *strange land*. Him whom the world sets at *naught*, the other owns to be the only begotten of the Father, and God under the veil of flesh, the form of a servant, and the ignominy of a cross.

6. The faith connected with justification and salvation, is victorious and surmounteth all opposition. I. John v. 4. They who are possessed of it overcome all impediments from within or without, it purifies the heart, quenches the fiery darts of the wicked, and spiritualizeth the carnal mind.

7. It constitutes all possessed of it true and faithful. I. Tim. i. 5. Acts. viii. 37. Rom. x. 9. Heb. x. 22.

It is unfeigned, a belief of the heart, with a true heart, and with all the heart. God justifies none but the sincere in whom there is no guile.

8. The faith we are describing involves in it an act of confederation.

The phrase of coming to God and Christ implies this, for the original word for *come*, is of the root from whence the English word proselyte is derived. But none can be proselytes to God and Christ but in the way of confederation. Justification being by faith in Christ's blood, and by the new testament in his blood, faith must necessarily involve in it, the laying hold of, and becoming a party in that covenant. Faith professed, includes baptism for the remission of sins, and in the remission of sins past, justification in part, consists. Rom. iii. 25, and iv. 6.

9. The faith which is unto justification and salvation, is vital and operative.

For as it proceeds from the life of God in man, it is the same with the new creature, and is equivalent to keeping the commandments of God. Gal. v. 6. and vi. 15. I. Cor. vii. 19. It is a work of God, and obeying a command. John vi. 29. I. John iii. 23. The necessity of its being obediential is fully proved by St. James, who quotes the same text to prove Abraham was justified by works when he offered up his Son, St. Paul doth to prove he was justified by faith: which is a plain evidence that Abraham was as truly God's believer in *consenting* to offer his Son, for he never offered him, and which was also a work, as he was when he credited the divine promise. In crediting the divine promise, he was justified by the *creative act* of God and had the state of a righteous person: by offering up his Son he was *declared* to be righteous, by a *judicial sentential act*. In this way the two Apostles

ties are reconcilable. Paul excludes all deeds of the law from his faith, and James includes the fruits of faith in his. They who believe divinely practice divinely. For faith is either a good work itself, or the foundation of all gospel good works. And if in the instant of justification its effects and fruits are not produced, yet God views it as operative, and declares none righteous by the imputation of faith, who are not doers of righteousness, as opportunity offers, according to the gospel law.

2. The distinct places of grace : Christ's redemption : and faith in justification and salvation, are to be considered.

Christianity is not only the new kingdom of God, the new testament covenant and law : But it is definitively the religion of *saving grace*. We are justified by *grace*, and saved by *grace*, even through Christ's redemption, and faith .

Grace in a large sense is the same with kindness or favor. Gen. xxxix. 21. original. Zach. iv 7. And as it respects the present subject it may be considered as the *propitiousness* of the divine nature, and *immanent* in God ; or as an act or effect proceeding from that cause whereby God is gracious. All favor and kindness which is *gratuitous*, and not a *due debt* is *grace* : but what is of debt is repugnant to grace. Rom. iv. 4.

Grace considered as *kindness* is opposed to *wrath*, and as it is *gratuitous favor*, it stands opposed to *legal justice*. The gifts of nature and providence however unmerited, are not grace in the gospel sense. Whatever is of grace transcends nature as well as law. There is no such thing as *natural or legal grace*. Christianity is the religion of grace as opposed to rigor and severity and wrath and to debt, to legal justice, and all that is natural. It also results from the will, purpose, and pleasure of God, and is therefore of *positive institution*. Eph. i. 5. 9, 11. The religion of saving grace originated from the purpose of the divine will.

Pure benevolence directed by wisdom, originated the plan of redemption and salvation, foreordained Christ, chose us in him before the foundation of the world, sent Christ in the fulness of time to effect it, antecedent to any thing merited by Christ or us. This is the love which is the cause of the gift of Christ and of all things with him.

In the matter of justification and salvation, the settlement of these states is of sovereign grace. It is God that justifies by a sovereign superlegal act, or by grace. Rom. iii. 24. This was creatively done at the resurrection of Christ. Rom. iv. 25. And it actually takes place when individuals believe with their heart, for then they become entitled to impunity and life. God is in this act *gracious*, to the ungodly by law, who are believers in Christ : and *just* to Christ and believers by fulfilling his engagement and promise. Rom. iii. 26. I. John i. 9. By grace also, we are saved according to the mercy of God our Savior, even through Jesus Christ our Savior. Eph. ii. 8. Titus iii. 5.

Through Christ's redemption the state of righteousness and salvation is creatively made, and according to this settlement, and not according to the law, God exercises his grace and justice in the justification and salvation of believers. The new testament is made in Christ's blood whereby, and according to which, we are justified and saved. This redemption is the ground of our deliverance from the law of sin and death, and of our justification by faith in Christ from *all* things from which we cannot be justified by the law of Moses. Legalists might be justified from *some* things by Moses' law, that is as to their secular, carnal and national interest, but not as pertaining to the conscience. The redemption of Christ stands in subordination to the grace of God, and is the ground on which the law of faith is made, and the medium through which grace reigns through righteousness unto eternal life by Jesus Christ our Lord.

The place of faith in our justification and salvation is subordinate to the grace of God, and the redemption of Christ.

Yet faith is of importance in this affair, because faith as our act and work is imputed to us for righteousness or justification. It is indeed a work of the new man wrought in God, yet it is the matter of our justification, as much as the perfect obedience of any under the law would be the matter of his justification by law. In the former case the reward is of grace, but in the latter it is of debt. The creative act of God hath made a state of righteousness through Christ's redemption : and the imputative act of God hath put faith in the place, and made it the matter of our justification before God, as the perfect sinless obedience and sufferings of Christ upon our account, was the matter of his justification before God by the law. God imputed this to him for righteousness, and justified him in spirit when he raised him from the dead. As what Christ did and suffered was upon our account, so our faith is imputed to us for justification, as having fulfilled the gospel law. And hereby all boasting is excluded. Rom. iii. 27.

We utterly exclude any imputation of Christ's righteousness for any purpose whatever. We thankfully own he is made of God to us, wisdom, righteousness, sanctification and redemption. And wisdom, sanctification and redemption in the same way that he is righteousness. But who was ever made wise, or holy, or redeemed, by the imputation of another's wisdom, sanctity or redemption to him ? Common sense reprobates the idea as ridiculous and absurd, be it orthodoxy or what it will.

Christ is the author of wisdom, sanctification and redemption and God hath made him so by what he hath done and suffered upon our account, and by his word and spirit he works these in and for us : and so he is the author of the state of righteousness, and hath brought in everlasting righteousness, by the act of God imputing faith to believers for their justification.

The advocates for the imputed righteousness of Christ are so sensible of the tendency of this their doctrine to exclude real personal righteousness, though they generally intend no such thing ; that they take great pains to guard against the bad effects it may have upon men. After they have told us that the justified believer is as righteous as Christ is, by imputation : They exhort us to be holy, and not to sin that grace may abound. And yet tell us our own righteousness, by which they understood faith and good works, are as filthy rags and must be renounced. Their contradictions and inconsistencies cause them much trouble. And their doing and undoing bewilders others, if not themselves. If the doctrine of the imputed righteousness of Christ was true, it would naturally yield conclusions friendly to practical holiness : and there would be no such great occasion to warn men against drawing such evil consequences from it, as they are justly afraid they will. If Christ's righteousness imputed to them for justification, is sufficient, what need is there of any other ? If our being doers of righteousness is of no importance, or if all that we do must be renounced as filthy rags, who will ever seek after personal righteousness ? If the hearts and lives of these men were not often better than their heads, and their principles lead them to be, their doctrine would be much more fatal. But it is certainly better to have the heart and head correspond together, they ought to do, and may do, according to the above statement of the doctrine of justification. Only settle it that we are justified by the gospel and not by the law, by the new testament, and not the old : That God's grace under the direction of wisdom contrived this method : that the redemption of Christ is the ground or reason of the making of the new testament, and that faith is imputed to us for righteousness according to that, and there is no great danger of error, because these are probable facts.

As to salvation the terms for that are the same with justification. For if any are justified by grace through faith, so they are saved by grace through faith. And if faith alone will answer for justification, it will for salvation the end of faith. In justification faith is considered as productive of fruits : in salvation as having produced them. But if the justified have not opportunity to do as they would, the will is accepted for the deed, as it was in Abraham's offering up his Son.

THE theoretic explanation of the Science of Sanctity is now finished. One practical observation may be subjoined that the gospel contains a perfect rule of life and righteousness : grants no liberty to sin, and affords or offers to all sufficient assistance to enable them to comply with the terms therein proposed.

Among all the rejectors of the gospel doctrines, few have condemned its morality : but most have spoken highly of it, as containing the best directory or rule of life, for the regulation of temper, conversation, and conduct, towards God, man and ourselves, that is any where to be found, in whatever station and relation of life, we may be placed.

The royal law of God as written upon the hearts of men, published by Moses and explained by the Prophets, containing the love of God and of our neighbours ; and the doing to others as we would that they should do unto us, contains a most excellent system of piety, righteousness sobriety and charity. As Christ saith he came to *fulfil the law*, so one sense in which he doth this is by extending and enlarging it. In his sermon on the mount, and in his other discourses, he adds some things to the law. Christianity contains new causes, degrees, measures, objects and motives of duty to angels and men. In the gospel we have the clearest notices of righteousness and true holiness, the greatest and most precious promises to make us partakers of

the divine nature, and to animate us to cleanse ourselves from all filthiness of flesh and spirit, and to perfect holiness in the fear of God. The grace of God which hath appeared to us, bringing salvation, teaches that denying, &c.

One thing more might be added, viz. that with the gospel proposal of salvation sufficient grace and assistance are offered to men to enable them to comply with the terms of it. The Christian religion is adapted to the present state of man in the world, and considers him as what he is, and not what some have supposed him to be. It doth not require him to act from principles which he is not possessed of, in order to obtain what he wants. Men could not receive the grace of God in vain, if it was not given : nor reject the counsel of God against themselves by a non-compliance with the means of salvation, if there was no counsel of God that they should use them, and that with such use as they can make, they will by his grace, prove effectual to the desired end. The helps the gospel affords or offers are various, consisting in God's preventing grace, in the drawings of the Father, in the free supernatural influence of the spirit, in the power of prayer, in the union of the holy one Christ Jesus, who is a magazine of grace, and of his friends we may receive a supply of all our needs, in the prevalence of his intercession, in his divine example, in the gospel ministry, in the holy sacraments, in the communion of saints, and in the ministry of angels : all which serve to begin or carry on a good work in men, and by which God works in men, to will and to do of his good pleasure. Men cannot be any authors of a salvation not offered them so as they might receive it.

Since the whole design of the religion of God is to restore men to holiness and happiness, it hath been our aim in this theory to promote this end. The better the theoretic part is understood by men, the more likely it will be to have a practical influence on their hearts and lives. Consistency is what the

human mind delights in : the divine plan is perfect self consistency, and the clearer our view of it is, the more readily shall we acquiesce in it. Whether we have contributed any thing towards giving such a view of the ways of God to man, the reader is left to judge for himself. If any by what hath been written be engaged to acquire a habit of thinking upon subjects not much attended to, and the holy scriptures recover their due esteem and place, from which they have been long excluded by tradition and the undeserved veneration entertained for the supposed authority of fallible men : and the searches of the sincere be directed, their faith increased, and their lives bettered, the author will not think his labor lost :—For any good effected by this well meant, little encouraged, and much opposed publication, may the one God of grace, through the one Lord Jesus Christ, by the same Holy Spirit have all the praise.

THE END.

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